

The Constitution and the Flag, by Hon. Henry L. Dawes
Doomsday in China, by Dr. H. D. Porter Boer Women in the War, by Rev. Peter MacQueen

Volume LXXXV

THE CONGREGATIONALIST

Boston Thursday 30 August 1900

EARLY SEPTEMBER

*THE swallows have not left us yet, praise God!
And the bees still hum and gardens hold the musk
Of white rose and of red; firing the dusk
By the old wall the hollyhocks do nod,
And pinks that send the sweet East down the wind.
And yet a yellowing leaf shows here and there
Among the boughs, and through the smoky air—
That hints the frost at dawn—the wood looks thinned.
The little half-grown sumachs, all as green
As June last week, now in the crackling sedge,
Colored like wine, burn to the water's edge.
We feel, at times, as we had come unseen
Upon the aging year, sitting apart,
Grief in his eyes, some ache at his great heart.*

BY LIZETTE WOODWORTH REESE

The Society that Caused the Riots in China

The *Japan Mail* has a remarkable article, evidently written by one thoroughly familiar with the situation, describing the growth and operations of the "Boxer" Society in China. Points of similarity in the movement with those which have sometimes involved whole sections of civilized countries will not fail to suggest themselves. We give below extended extracts from the article. The writer says the name "Boxer" conveys no idea of the character of the society.

The exercises they engage in, now notorious to residents in China, and which have been named "Boxer drill," bear little or no resemblance either to pugilism or to boxing. They consist of the repetition of words supposed to act as charms, violent contortions of the body, which appear to induce a state of trance, during which the subject is supposed to deliver to the bystanders occult messages respecting the progress of the movement. On resuming his normal state he is said to be quite unconscious of anything he did or said during his peculiar ecstasy.

The society aims at nothing less than the expulsion of all foreigners and all things foreign from China, and the restoration of the empire to its former position of exclusion and self-sufficiency. Its animus is peculiarly strong against foreign religions, not only because the missionary pervades the whole interior of the country, or because his converts are now for the first time becoming a body respectable by its numbers and thoroughly imbued with an earnest desire for foreign intercourse and innovation, but also because its leaders by a true instinct are able to divine that religion is the great transforming force which, once permitted to permeate the very springs and secret spiritual forces of the nation's life, will "make all things new." This animus again reaches its most extreme point of intensity in its opposition to the Roman Catholic missions, these being the longest established and the most numerous, and having, so far as we can learn, done more to protect and assist their converts in cases of litigation than the Protestant missions. But these distinctions are trivial. In the significant phrase often employed in their literature, they propose to "make a clean sweep"—everything foreign is to be driven off, merchant hongs, machine shops, railways, telegraphs, guns, rifles, everything. The society has been spoken of as patriotic, and it is for this reason, so it is said, that it is protected by the empress dowager. This, however, does not hinder it from assailing the government as it stands, and the emperor himself with all the highest officials in the empire is fiercely assailed in its publications.

Altogether the most singular feature of this strange movement is the peculiar relation to it of young children. In every district and in every town it has visited it has commenced its work among young people ranging between the ages of ten and twenty. The "drill" is always commenced by them. Until actual rioting has commenced we have never heard of grown men appearing in the movement. This has been the principal reason why it has been treated lightly by foreign observers and perhaps has had something to do with the inactivity of the Chinese officials in dealing with it. Mandarins would not arrest and foreigners could not take seriously the doings of very young boys and even girls, until the sudden outburst of murderous and incendiary attacks proved that after all it was no mere child's play. Of course when the rebels actually appear in arms it is men and not children who do the destructive work; but until that stage is reached it appears for the most part an affair of children. It is not simply the case that children are aping in public the secret doings of their elders. They are an essential factor in the growth of the society in every place where it makes its appearance. It is they who most readily induce the strange

trance characteristic of the "drill." To them the mystic messages of the impending advent of their leaders are given. They are its plastic and docile mediums.

Early marriage is practiced in China, and it is a curious fact that the marriage age exactly tallies with that of the great majority of the youths engaged in these singular exercises. It is certain that, in addition to much other mythology, the movement involves the idea of a revelation, and there is ground for supposing that the revelation is somehow or other connected with the institution of marriage.

The writer says that the plans of the society have been hatched in Buddhist monasteries and the purlieus of the Yamen. He thus describes its mythology:

"The present is a peculiar era in the history of the empire when the interference of power from heaven is to rescue it from the clutches of all foreigners and from the defilement of all foreign innovations. This is done by sending down from heaven uncounted legions of spiritual soldiers, generally spoken of as swordsmen. These spiritual warriors being invisible, and, apart from human agency, impotent, it is necessary that they should 'possess' ordinary men in order to effect their purpose. The so-called 'drill' has for its object to in-

duce 'possession,' and individuals so possessed become invulnerable and invincible in fight."

It may seem strange that any considerable number of people should be found capable of crediting so wild a notion. Precisely here is the difficulty which the Occidental mind finds in really understanding the Orient. Extravagant as it may sound, there is no Chinaman, high or low, friend or foe to the society, from the empress dowager downward, who does not believe in the reality and power of this so-called possession.

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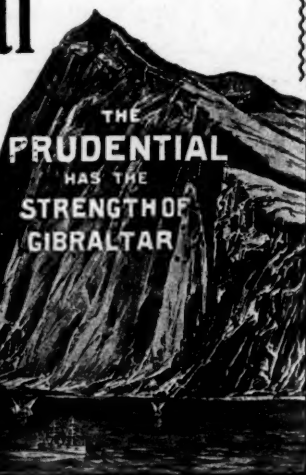
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Rail Road Bonds.....	1,076,310.00
Water Bonds.....	83,200.00
Gas Stocks and Bonds.....	143,800.00
Rail Road Stocks.....	4,848,796.00
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Trust Co. Stocks.....	107,250.00
Bonds and Mortgages, being 1st lien on Real Estate.....	194,250.00
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CONTENTS

EDITORIAL:

The Christian World	269
Current History	271
Waning Respect for Law	272
A Partition or a Protectorate	273
The Future of Missions in China	273
The Wages of Labor for God	273
In Brief	274

CONTRIBUTIONS:

Early September—cover poem. Lizette Woodworth Reese	265
From Day to Day. Allen Chesterfield	274
The Constitution and the Flag. Hon. H. L. Dawes	276
Boer Women in the War. Rev. Peter MacQueen	278
Doomsday in China. Henry D. Porter, M. D.	279

THE HOME:

Joy in Work—a selected poem	280
Paragraphs	280
Owing to the Altitude. Helen Campbell	280
Put to Sleep in the Dark—a selected poem	280
The Little Chinese Children of San Francisco. Mary E. Bamford	281
Weeds	281
Closet and Altar	282
An Aid to Letter-Writing. Elizabeth Robbins	282
The Conversation Corner. Mr. Martin	283
THE SUNDAY SCHOOL—Lesson for Sept. 9	284
FOR ENDEAVORERS—Topic for Sept. 9-15	288
THE CHURCH PRAYER MEETING—Topic for Sept. 2-8	284
Editorial Comment	273

LITERATURE

KANSAS:	
New Kansas. Sec. L. Payson Broad	289
Her Church Life	289
Pioneering	289
View Points from a Distance	290
LIFE AND WORK OF THE CHURCHES:	
The Golden Mean in Church Entertainments	291
Sheffield's Happy Solution	291
Dr. Dewey's Successor	291
Union County, O.	292
What Pastors Are Preaching About	292
A Nebraska Academy	292

LETTERS:

From New York	275
Chicago and the Interior	279

MISCELLANEOUS:

The Society that Caused the Riots in China	266
Current Thought	277
Six Hundred and Sixteen Happy Days	286
The Rescued Peking Missionaries	287
Biographical	288
The Congregationalist's Indian Famine Relief Fund	288
A Word of Thanks	288
Cape Nome at the End of July. Rev. L. L. Wirt	290
In and Around Boston	290
Education	290
Our Reader's Forum	293
Business Outlook	294
The Lack of the Latin Peoples—a selection	294
Meetings and Events to Come	294
Marriages and Deaths	294
Tangles	295

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THE CONGREGATIONALIST

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The Christian World

The International Sunday School Lessons in Great Britain

The committee which prepares the lists of these lessons is elected once in six years by the International Sunday School Association. This body always meets either in the United States or Canada. Six British members are chosen, and usually on nominations received from some persons in England. The first draft of the lessons is always made by the American members, is then submitted to the British section and revised according to their suggestions. A feeling appears to be growing in England that the study of the Bible in the churches is planned too much by persons outside of them and of their country. This feeling is still stronger in Scotland, which has never had a representative on the committee. The international lessons are generally adopted, but the exterritorial argument is inclining many Sunday schools to try some other method of Bible study. The international system is an instrument at hand, popular in character and adapted to all classes, and therefore takes precedence of others. But another system, prepared under the direction of the Free Church Federation, would probably become a successful rival.

Anglo-Saxon Union in Bible Study

It is beyond question that American Sunday school workers would welcome closer co-operation with those in England and Scotland. If the national Sunday school organizations in these countries should elect their own representatives as members of the lesson committee, we are confident that they would be received by the American members with entire satisfaction. We believe also that if the initiative were taken by British members in lesson outlines, the movement would be welcomed on this side of the Atlantic and might bring valuable improvement into the present system. The international lessons have been in use for more than a quarter of a century and have been adopted in the large majority of English-speaking Protestant Sunday schools throughout the world. They have been much improved by experience in their use and many of the ablest Biblical expositors and teachers are engaged in preparing these lessons. But better methods and perhaps a better system are possible which may still preserve the impulse arising from united interest in Bible study by Christians in all lands. It seems highly important that representative Christian educators of Great Britain and America should take counsel together and agree on plans likely to be acceptable to Protestant Sunday schools in all these countries.

A Bible Study Sunday

There are fifty-two of these in a year, but when the purpose is made prominent in one of them it is much more effectively carried out in all the others. It has become a general custom in the churches to devote one Sunday in September to increase and direct interest in the study of the Bible. The pastor preaches on the subject. The superintendent, teachers and scholars try to gather into the Sunday school all its members and to enroll new ones. It is an appropriate time to form new classes, especially of adults, and when a definite plan of study is proposed it usually attracts recruits. Rally Sunday, generally the second in September, can be made one of the most inspiring days in the church calendar. The American Institute, of Sacred Literature, Chicago, is making an effort to help ministers to preach on that Sunday on Bible Study in Its Relation to the Christian Life and to the Work of the Church. Some 500 ministers have already sent in their names as proposing to do this. The institute offers printed orders of service and other suggestions helpful to the organization of Bible classes, with plans of study for the coming year. There are evident advantages in having fixed dates for the beginning and close of courses of Bible study for adult classes.

Fair Play at Harvard

The Pilot in its rejoicings over the hospitality shown to the Cuban teachers by the Catholics of Cambridge and Boston adds a word of praise for the officials of the university, especially President Eliot, because he gave every facility for the extension of that hospitality. It also adds "that he sternly repressed, as far as he possibly could, all the meddlesome interference of bigots and proselytizers." It would be interesting to know just what official form this repression took, and whether men like Diaz of Havana and Hernandez of Tampa were included among the "bigots." Some who are conversant with what went on at Harvard during the recent summer school for the Cuban teachers are of the opinion that the management, in their endeavor to avoid the charge that the school was a Protestant proselytizing scheme, went so far in aiding the Catholics as to do very grave injustice to the small but very respectable Protestant element among the teachers. As for local Catholics, in their hatred of the efforts of the Protestant Cuban pastor from Tampa who came North to preach to the Protestant Cubans we happen to know that they went so far as to threaten to have him arrested. Would that they had! It would have been interesting to have had the issue tried in Massachusetts courts whether it is still open for men to discuss privately or publicly the relative merits of Cathol-

icism and Protestantism and the doctrines of Christianity in the streets under the eaves of Harvard. Managed as it was, the school gave the impression to the Protestant Cubans that either Harvard was a Roman Catholic institution or that if not then that its Protestantism was of a peculiarly lukewarm, non-resistant type. And of course to achieve their ends the local Catholics were quite willing that one or both of these opinions should be formed by the visitors. The aim of the managers was to get the pilgrimage over with the least friction, racial, religious and political, possible—an aim in the main justifiable. But to carry it out fairly demanded neutrality—not favoritism.

A Monument to Jesus Christ

The corner stone of the Hall of the Christ was laid a few days ago at Chautauqua. It is to cost \$50,000, which has already been subscribed. It is to be devoted exclusively to the study of "the life, words, deeds, spirit and results of his life who spake as never man spake, and who went about doing good, whose name is above every name." This description of its purpose is in the words of Bishop J. H. Vincent, who conceived and planned the building. Copies of all the engravings of Jesus that can be procured are to be gathered here and a library of works related to him. Miss Helen Gould gave the \$5,000 which completed the required amount. At the laying of the corner stone a telegram was received from Hon. D. P. Baldwin of Indiana, presenting \$1,000 "to begin a library devoted wholly to books concerning Christ, and his teaching and life."

Instruction in Moral Theology

Dr. A. H. Bradford, writing in *The Christian Endeavor World* on Young Men and the Ministry, says a much needed word about the defect of Protestant ministerial education, in that it does so little to fit men to apply moral truth to specific cases which they may meet as pastors. In the process of time the word "casuistry" has come to signify to most Protestants a concept of something wholly oblique, wholly sophisticated. Whereas, as matter of fact, it describes an art which is most necessary if one would avoid doing evil in the endeavor to do good. "Ethics as a science," Dr. Bradford believes, "should find its place in university training, but the application of ethical principles to concrete spiritual problems belongs to the theological seminary." But as seminary courses are ordered now the minister has his moral theology to learn after leaving the seminary, and the faithful flock to which he first ministers are too often the subjects of experiments that should have been carried on in the seminary clinic. In this branch of learning the Roman Catholic Church

is richer and more sensible than the Protestant, though our seminaries are, we are glad to note, giving increasing attention to it. It was the comment of St. Teresa, that she had "met with souls cramped and tormented, because he who had directed them had no experience," and St. Chrysostom was frank enough to confess that "the weakness" or ignorance of his soul made him useless as a spiritual adviser.

The Cost of Benevolence by Will

It has been supposed that the Fayerweather will case was at last settled, but lawyers have found a way to reopen it. It has already for eight years been a rich pasture for them, and the prospect is that another considerable proportion of the Fayerweather millions will be distributed in litigation before what remains is distributed to the beneficiaries intended by the donor. What with lawyers' fees and costs of court and inheritance taxes to be paid to the state and federal governments, sums left by will for charitable purposes are likely to dwindle to small proportions. We lately saw the account of an estate still unsettled where a carefully written will devised a considerable sum to a benevolent society. The expenses already charged against it are nearly one-half of the total amount bequeathed. No wonder men are distributing during their lifetime money they had intended to will to charitable uses. Recently a man who has given \$200 annually to our Sunday School Society placed \$5,000 in the hands of its treasurer, with instructions that the income only is to be used during the life of the donor, as his annual gift, the principal to be at his death at the disposal of the society.

Evangelistic Work in England

Preparations are going forward for revival efforts all over England next year under the auspices of the Free Church Federation. In Liverpool, for example, the Free Church Council has planned for a series of midday services to be held every Thursday, beginning in October and continuing to the end of this year. These services are introductory for a simultaneous mission to begin the new century, when meetings are to be held at the same time in about twenty districts of the city, one church in each district being chosen as a central point. The first evangelist appointed in connection with the National Council of Free Churches is "Gipsy" Smith, who has several times visited America. A few years ago he preached at a series of revival meetings lasting several weeks at the People's Temple, Boston. He has conducted missions with much success in several English cities, singing the gospel as well as preaching it. It is said that many are drawn by curiosity, as he is always advertised as a gipsy who spent his early years in tent life without education. But he has become a cultured man with remarkable power as a preacher. This Free Church movement, however, is not regarded favorably by many leaders in the Established Church. The *Church Times* warns its readers that for Dissenters "to evangelize a county is to persuade its inhabitants to forsake their parish church."

Large Ingatherings Mission work is not always slow, sometimes the result follows close upon effort. For instance, Dr. Paton writes of the work of his son, Frank H. L. Paton, in the *Malaysia Message*:

My son, at Lenukel, West Tanna, New Hebrides, has by the divine blessing had phenomenal success. He was landed two and half years ago among some four thousand nude, painted cannibals. He did not know a word of their language, but he has acquired it and reduced it to a written form, translated thirty hymns, and taught them to sing in their own language. He has also translated into it, and with his own and his wife's hands, bound in books the gospel by Mark, and individually and in the schools he has opened among them many are taught to read portions of the Scripture.

In regard to his own work Dr. Paton writes:

God has given us nearly 16,000 converts on the island we occupy and among them 3,000 church members. Nearly 300 of these are teachers and preachers of the glorious gospel; and no doubt God will give the same blessed results elsewhere when we are able to give the gospel to the fifty or sixty thousand or more cannibals yet on that group.

That sounds like a new and wonderful chapter from the Acts of the Apostles. It is significant that these great missionary ingatherings are chiefly among the backward and simple-minded races. We have yet to see swift and large ingatherings among men of intellectual pride and ancient, settled religious faith.

The Bible in the Sudan

The successful work of the United Presbyterian Church in Egypt seemed a providential preparation for entry upon the wide field of the Sudan, opened to European influence by the reoccupation of Khartoum. But, although the British government is spending large sums in building the Gordon memorial college which Lord Kitchener planned for Mohammedans in Khartoum, it is very loath to admit anything like a Christian mission. Dr. Watson of the United Presbyterian Mission writes: "I fear that the extension of the mission work to Khartoum will not take place this year. The powers that control this matter have distinctly and forcibly declared they will allow no mission work to be done among the Mohammedans in the Sudan." He adds that the Bible depot in Omdurman has been ordered closed, which, happily, proves to be a false report. The colporteur has already penetrated beyond Khartoum, and one reports the sale of 600 Bibles, or portions, between Khartoum and Fashoda, in a region unfamiliar with the presence of the European. At this rate mission work in Egypt and Uganda will soon be joining hands at the sources of the Nile.

A Himalayan Orphanage

The Eurasians of India, children, for the most part, of European fathers and Indian mothers, have long been among the neglected peoples of the earth. Too proud of their paternal blood to lose themselves among their mother's people, they have not yet developed stamina enough to compel recognition or equality from the dominant race. Many of them, indeed, have succeeded, but more are foreigners in India and not at home in England, people of no country and of little

self-respect. Schools have been open for their children in many of the cities of India, both Protestant and Roman Catholic, but the climatic conditions are not favorable, and they have not had the industrial training needed to give them a start in life. A new attempt to meet this need, especially for the orphan children, has recently been initiated by the Church of Scotland through its mission at Darjeeling, on the foothills of the Himalayas. The plan of the "St. Andrew's Colonial Homes," as they are called, is to gather poor European and Eurasian children together from the cities of India and train them in character and industry in farm schools in the hill country, with its bracing climate, and then to find homes and work for them in Canada, Australia and South Africa.

Plowing with Men

The sacredness of the cow has been enormously costly in India this famine year. When the rains failed and the pastures dried up, instead of killing and curing the cattle for food, as our American Indians would have done, and so helping to tide over the famine time, the cattle starved with their masters. And now that the rains have come again the vital question of plows, as the *Indian Witness* calls it, comes up. The cattle are dead and unless the land can be plowed there can be no harvest. It has become necessary to find plows light enough to be drawn by men. The government agents and agricultural experiment stations have addressed themselves to this need and put on sale such light plows. So utterly dry has been the time that reports come of seed sown more than a year ago in expectation of the rains, which is now coming up and promising a harvest.

The Revision of Hymnals

Among the various sections of the British and Colonial Wesleyans there is a movement toward a revision of the present antiquated hymnals and the compilation of one which, while it will still be Arminian in its doctrinal bias, will also be more inclusive than the present collections are. Fortunate is that denomination or that local church whose hymnody is kept fresh and in harmony with the growth of the Christian consciousness. Nothing more conduces to unity of impression by a service than to have its hymns and its sermon coincide in doctrine, and fortunate are those congregations whose pastors are as particular about the theology which they invite their people to sing as they are about the theology which they wish them to hear in the sermons. Not that the hymn form does not allow of an exuberance of feeling and a splendor of imagery which now and again must of necessity clash with the more exact rationalism of the sermon. But, generally speaking, the service should have a unity of belief, an agreement in the conceptions of God and of man set forth.

Utilizing the End of the Century

The approach of the end of the century cannot fail to be fraught with deep religious impressiveness for all who see God's leadership in history and who believe that the times are ripe for onward movements in Christendom. Indi-

cations multiply that the closing months of this year and the early ones of 1901 will be utilized by different religious communions for a common end—that of deepening the life of Christians and of strengthening the purposes and the resources of Christian activity. The Church Missionary Society, for example, in England convened not long ago a special gathering of prayerfully minded Christians, who took thought together regarding the opening of the new century and its call to prayer and consecration. The brethren gathered there were in hearty sympathy with the liberal policy that has characterized the administration of the society in recent years—a policy in which the faith element has been prominent, all suitable volunteers being accepted, even if the funds for their support were not immediately at hand. This quiet conference, moreover, put forth resolutions asking that the weeks from Nov. 25 to Dec. 15 should be utilized for special meetings in London and the provinces, designed to make intercession for foreign missions, to look back over the 100 years with gratitude, and forward into the new century, realizing what it demands in the way of consecration of means and service to God. All the missionaries of the C. M. S. throughout the world will be asked to co-operate in this movement. We presume that whether any official call goes forth like this or not, there will be a disposition to signalize the later weeks of the year by promoting interest in Christian missions at home and abroad.

Current History

The Powers and China

The outlook in China is not reassuring. The outbreaks in Amoy and Swatow show that the fire smolders in the south and may break out there at any time. The successful sortie of America, British and Japanese cavalry last week, in which 10,000 Chinese troops near Tientsin were routed, gives satisfaction and may for a time make the position of the allies in Tientsin secure, but the food supply there is running short and there is constant need of vigilance in guarding against Chinese attack. The lines of communication between Tientsin and Peking are not open as they should be and exact information about the situation in Peking is not coming through as fast as the outside world had reason to expect it would. In Peking itself there seems to be diversity of opinion and purpose among the Powers, and danger that while they are disagreeing forces may be gathering without the city that will in turn make the allies the besieged rather than the besiegers. The imperial city seems to be still in the hands of the Chinese; the exact whereabouts of the empress dowager, the emperor and the leading pro-foreign advisers of the empress is not known, although the best advices indicate that they left Peking on the 12th and went westward to Shansi province, there to set up the government. As we go to press a disquieting rumor, via St. Petersburg, comes telling of a renewal of attacks on the allies in Peking, and a victory at the expense of heavy losses.

All reports from Peking, whether from the diplomats or from newspaper corre-

spondents, agree that conditions there are chaotic; that there is no responsible government; and that hence the most pacifically intentioned Powers will be forced to remain until order is restored and a government evolves with which they can deal and to which they can intrust with safety the common interests of Occidental civilization.

Li Hung Chang's Claim to Mediate

The appeal of Li Hung Chang for recognition by the Powers as accredited delegate of China to negotiate for peace has been denied by the United States, Great Britain, Germany, Japan, France and Russia, the United States taking the lead in this as in all other stages of the diplomatic dealings with China since the war opened, and basing its refusal on the facts stated in the following formal communication:

While the condition set forth in the memorandum delivered to the Chinese minister Aug. 12 has not been fulfilled, and the Powers have been compelled to rescue their ministers by force of arms unaided by the Chinese government, still this Government is ready to welcome any overtures for a truce, and invite the other Powers to join, when security is established in the Chinese capital and the Chinese government shows its ability and willingness to make on its own part an effective suspension of hostilities there and elsewhere in China.

When this is done—and we hope it will be done promptly—the United States will be prepared to appoint a representative to join with the representatives of the other similarly interested Powers and of the authorities and responsible government of the Chinese empire to attain the ends declared in our circular to the Powers of July 3, 1900.

Were all other conditions favorable, it is doubtful whether the United States and Great Britain would do wisely to accept Li Hung Chang as China's representative. He is by nature deceitful and anti-foreign at bottom, and he has been Russia's servitor too long to make it prudent now to intrust him with matters so important to Powers with whom Russia has nothing in common.

Protestantism in Italy

The pope is reported to have addressed a letter to the cardinals in which he sets forth the danger of the Roman Church from the growth of Protestantism in Italy, especially in Rome. He admits the legality of the Protestant propaganda under the present Italian constitution, and deplores his lack of power to prevent it by making it unconstitutional. Our Methodist Episcopal, Scotch Presbyterian and Waldensian brethren in Rome should be feeling very happy over this splendid advertisement of their work and condemnation of it by the pope. Italy, as Amiel pointed out, suffers grievously because she has never had a numerous body of citizens who rejected revolutionism on the one hand and autocracy on the other, and who held a conception of liberty which makes it "a moral reality, self-subsistent and possessing its own center of gravity and motive force." Why has the constitutional monarchy come so far short of the dreams of those who fought and bled for a united Italy, and why does anarchy flaunt itself more proudly there than republicanism? Because, as Amiel showed, liberty is not possible without free individuals, and liberty of the individual is "the fruit of

a moral education which presupposes a liberating religion." "But," to quote his words, "to preach liberalism to a population Jesuitized by education is to press the pleasures of dancing upon a man who has lost a leg. How is it possible for a child, who has never been out of swaddling clothes to walk?" What has been true and what is true of Italy has been and is just as true of the Latin American republics and of Cuba. The faster Protestants multiply in Italy the purer its constitutional form of government will be. The faster Protestants multiply in Venezuela or Cuba the more stable their governments will be. If the United States permits Cuba to attempt the task of self-government, the greater the percentage of Protestants chosen to places of office by the Cuban electorate, the greater the chance of insular autonomy's success.

The Future of Cuba

As the date of the Constitutional Convention approaches interest in its personnel and in its outcome increases. Certain modifications in plans for its creation have been made by Governor General Wood, allowing of more opportunity for minority party representation. Certain elements of the population and certain factions among the politicians are protesting against that provision of the call for the convention which reserves the right of the United States to approve or disapprove the product of the convention's deliberations, and that which makes the convention both a creative and an adopting body, it being unnecessary for the people to ratify the constitution. This view of the case has just been set forth with power and eloquence at Washington by a delegation to the President headed by Señor Salvador de Cisneros. But there is no indication or likelihood of any change of attitude by the Administration. It has not taken its position without full consideration of the issues involved and the peculiar qualities of the Cuban people, and its course is approved by many Cubans who best know their own racial limitations.

Governor General Wood has been touring about the island during the past two weeks counseling the people and the political leaders to see to it that the best citizens, irrespective of party, are elected to the Constitutional Convention, and urging them to set aside factional jealousies and rise to the greatness of the patriotic service and task before them. His reception as he has journeyed about has been most flattering to him, and the banquet in his honor at Santiago was an event of marked significance, Spaniards and Cubans, Catholics and Protestants mingling in harmony and vying in admiration of the man whose fame as a Cuban administrator began in that city. Governor Wood had facts to narrate relative to the betterment of the island since American trusteeship began which are not to be gainsaid, and which may well give him and us pride. But he seemed particularly anxious to impress upon his hearers the sincerity of the United States in pledging itself to give Cuba insular independence at the same time that it just as firmly intends that Cuba shall not become another Hayti or another Latin American cockpit, where

factions shall be forever fighting. Independence may be had, but it must be conditioned upon stability.

The Struggle in South Africa

Lord Roberts has been forced to decree sterner laws governing the treatment of non-combatant Boers who are hindering the success of British rule in the territory formerly belonging to the two republics. The trial, sentence and execution of Lieutenant Cordua, found guilty of breaking his parole at Pretoria and of conspiracy against the British authorities, is an omen of what the Boers may expect if they attempt to secure by craft that which it has been impossible to win by force. The new bill governing treasonable actions and procedure when treason is charged has passed its second reading in the Cape Colony lower house. The publication of the correspondence passing between Henry Labouchere, Dr. Clark and a number of other pro-Boer Liberals on the one side and prominent Transvaal politicians and office-holders on the other has stirred the British public during the past week, causing much the same feeling of contempt as the recent publication in this country of the letters of Mr. Montague R. Leveson to the Filipino leaders. The freer the institutions of a country and the greater the latitude allowed for correspondence, the more likelihood of such revelations after any contest in which there is opportunity for difference of opinion among good men. The chief value of the Blue Book just made public in England is that along with the letters from the British pro-Boers to the Transvaal officials are many others captured at Pretoria, which show that Kruger was not without much advice from sensible Boers urging him to make concessions to the Outlanders, and predicting precisely that what has happened would happen should he turn a deaf ear to all pleas for toleration and fair play.

Domestic Politics

Leaders of both parties report an apathy among the voters which is discouraging, as it makes prediction of the outcome more difficult and has its counterpart in tardiness in furnishing the sinews of war with which to carry on the campaign. That voters are not shouting loudly or showing much avidity in forming campaign clubs by no means indicates that there is a lack of vital interest in the issues of the campaign. Indeed it may be a surer index of intensity of conviction and grim determination to vote than the shallower signs of interest which the political managers are wont to look for. Our opinion is that the vote polled will be large and that the silent, so-called "vest-pocket voter" will be a more influential factor than ever before in determining the national verdict. Two motives to faithful performance of duty by the voter this fall appeal more strongly than usual—the motive of conserving economic prosperity and the motive of preserving national honor.

Mr. Bryan has been touring in Nebraska and Kansas during the past week, showing that capacity for prolonged, severe physical and mental exertion which has distinguished him in the past and made him a campaigner the like of which the country never saw before. On the 23d he

was in Topeka, Kan., and was notified by the Populists of his nomination by that party as its candidate for President. The chairman of the Populist committee, in formally notifying Mr. Bryan, called especial attention to the fact that the respective platforms of the Democratic and Populist parties are so framed that "no single proposition that is stated in one is denied or assailed in the other." Mr. Bryan in his speech of acceptance affirmed that the Democrats, Populists and Silver Republicans were taking the side of the people against greed; declared that the vital question at the present time, so far as paper money is concerned, is not as to the irredeemability or redeemability of the greenbacks, but whether the Government or the banks shall issue them; denounced the Republican party for its alliance with trusts and its rejection of bimetallism; and reiterated his familiar arguments against militarism and so-called imperialism.

Of the announcements of purpose relative to choice of candidates to be voted for next November, those of ex-Minister to China Denby, Gen. E. A. Bragg of Wisconsin and ex-Senator Edmunds of Vermont have been the most notable of the week. Mr. Denby, a lifelong Democrat, agreeing with the Administration's course in the Philippines and in China, will vote for Mr. McKinley; and ex-Senator Edmunds, although dissenting from the Philippine policy of the Administration, takes the same position as Senator Hoar of Massachusetts—that the interests of the country as a whole will be safer in the hands of Mr. McKinley than in those of Mr. Bryan.

In 1790 three per cent. of the population of the United States lived in cities, in 1890 twenty-nine per cent., and the indications now are that the census of 1900 will show that thirty-three per cent. of the present population resides in cities. This is a drift with which the politician, the philanthropist and the preacher must reckon.

Ex-Governor Boutwell of Massachusetts has not improved his reputation as a safe counselor by his Indianapolis address, in which he said that the fact that the United States was in the Philippines was the chief occasion of the revolution in China. If misinformed on most matters as sadly as on this, he is a blind leader of the blind in the present campaign.

The possibility of producing local anesthesia, which shall be efficacious in major operations of surgery, is said to have been demonstrated at the recent International Medical Congress in Paris. If true, mankind in the future will be relieved of a vast deal of pain.

The sultan of Turkey is reported as having appointed a commission to investigate the recent massacres in the Sassun district.

Spain and the United States have agreed provisionally on a treaty governing commerce and navigation between them, and thus have practically resumed those entirely amicable relations which existed prior to the Spanish war.

King Oscar of Norway and Sweden has agreed to act as arbitrator in any disputes arising out of the petition of Samoa under the recent treaty. Latest reports from Samoa indicate increasing dislike of German administration by the natives whose territory fell to Germany in the recent partition.

Waning Respect for Law

Josiah Royce of Harvard University, professor of the history of philosophy, eminent as a thinker wherever English is read, in his address at the annual Ashfield dinner last week dwelt with emphasis upon the fact that the nineteenth century had been an age of broad human sympathy. Men's fellow feeling for other men, he said, has inspired modern philanthropy, suppressed provincialism, furthered nationalism, and brought superior and inferior peoples into more intimate relationships. But he also pointed out that this increase of sympathy has brought in its train great evils as well as great blessings, notably an increase of pessimism, and the tendency toward new and ominous forms of the mob spirit.

How ominous that mob spirit has become and how widespread it is the people of the United States have had reason to know, as the record of the past two months, in New Orleans, New York, and, last and worst of all, in Akron, O., has been made up and published abroad. The chief factor in the riots in New Orleans and New York seemed to be race hatred, and it entered somewhat into the awful tragedy in Akron, the trouble originating in the assault on a white girl by a Negro who has since been sentenced to life imprisonment, but in every case back of and below the race feeling there has seemed to be a universal distrust of established forms of law, a more intense sympathy with the victims of the original assault or murder—as the case might be—than with those whose stern duty it was to preserve order, at the expense of life if need be, or with society at large which in the end has to pay the bills and suffer most during a reign of mob frenzy. Thus in the outbreak at Akron last week, the net result is that several innocent lives were taken, many innocent persons wounded, the City Hall with invaluable municipal records destroyed, and the good name of the city smirched for a long time to come, simply because the local officials guarded the guilty prisoner and refused to give him up to the mob.

There are those who attempt to explain such scenes as were witnessed in Akron last week in the same way that much individual crime is explained and punishment for the same averted, namely, by the plea of insanity, "communal insanity," it is called. It is pointed out that it is proven by scientists that mobs are as dangerous and unreasoning and as easily influenced by appeals to the baser motives as individuals are, and that men as members of a mob, under the spell of hypnotic influence, do that which they would never dream of doing as individuals. There is some truth in this. It doubtless also is true, as Professor Royce points out, that with many who join in the work of mobs in executing summary punishment on men charged with crime

their impulse is one not far removed from sympathy. Nevertheless it is a most dangerous and morbid type of sympathy. But after all this is said, the fact remains that mob violence, lynch law, race hatred are all symptomatic of a state of lawlessness in individuals and in society far removed from the spirit of the gospel, and alien to the historic Anglo-Saxon, American spirit. Whether due to the large influx to our cities and towns of European peoples who confound license and liberty, whether due to modes of living which sap the nervous stability and health of men and make them susceptible to passions which sweep them off their feet, whether due to a recrudescence the world over of the ideal of force as over against that of moral suasion, we do not pretend to say. Possibly all these factors enter in. Possibly the intricacies and delays of law as administered in the average American court account for the prevalent temper somewhat. Whatever the cause or causes, no Christian patriot can afford to be indifferent to the facts, and the Christian clergy of the country have an especially important duty to perform in announcing and reiterating the Christian concept of law and the Christian ideal of sympathy, which never confounds pity for the victim of evil with injustice to the evil-doer.

A Partition or a Protectorate

The United States by its orders last week to troops *en route* to China to diverge and disembark in the Philippines has given fresh proof to the Chinese that its declarations up to date as to its purpose in sending troops to the national capital have been honest; and there is reason to believe that had the situation in Peking itself been at all normal when our legation was rescued and our citizens saved, the order would have been given for our troops to return to the coast with such of the besieged as cared to come. The public utterances of the German emperor, Germany's persistent preparations to send a large army to China, and the reported declaration of the general commanding the Russian troops in Peking that his nation and China are at war and that he will not abide by the pacific policy of the allies in Peking—these are facts which indicate that all the Powers are not so pacific in intention as we, that the chances for unity of action by the allies are not many, and that the diplomatic rather than the military aspect of the situation is at present the graver of the two.

That Russia has formally declared war on China we doubt. In self-defense she has been forced to fight in territory adjoining or formerly belonging to China the title to which is not clear, and the campaign in those provinces has lacked nothing but the formal declaration of war to make it as truly such as any conflict ever was. But the formal declaration has been lacking, and in our opinion will be deferred.

Germany, by reason of the murder of her minister, has a larger account with China to settle than any other Power, but we doubt whether she is prepared to declare war formally. The United States honestly may desire to evacuate as soon as it has seen a stable government estab-

lished and officials installed with whom the Powers can negotiate for such money indemnities as seem just. But if to secure this stable government the United States has to remain longer in force in Peking than she had planned to, she ought to stay. It is to be hoped that our superior standing with China as a Power to be trusted and our cordial relations with all the other Powers will enable us without fighting further with the Chinese and without friction with Russia or Germany to shape the outcome in a way that will preserve the integrity of the empire and retain for our traders and citizens that open door to all parts of the empire which every motive of prudence and philanthropy impels us to demand. Should either Russia or Germany deliberately seek war with China, and seek to dismember the empire, it will be against the protest of the United States, Great Britain and Japan, and the outcome of the strife—military and diplomatic—which would follow a declaration of war no one would care to predict.

The Future of Missions in China

The recent burning and looting of mission stations in a considerable part of China and the murder or expulsion of the missionaries have caused it to appear at first glance as if the cause of missions had received a check not to be soon remedied. But the collapse of the Chinese resistance to the forces of the allies indicates that the future will be much brighter for missionary work than has been supposed possible.

When the heavy penalties certain to be inflicted upon the Chinese nation have been determined, probably comparative tranquillity will be restored. If a change of government be insisted upon, that which will succeed to power is likely to be more favorable towards foreigners, including missionaries, than the aged empress and her advisers who will have been deposed. Should no such change occur, the empress will no longer dare to trifle with the doom certain to befall her if the treaty rights of the missionaries fail to be scrupulously granted. In either case, the representatives of the different mission boards probably will be enabled before many months to resume operations in personal safety, and their stations will be rebuilt or replaced satisfactorily at the cost of the Chinese government.

Take away hostile suggestion and incitement by those in power, and the chief cause of active enmity to the missionaries will have been removed. Multitudes of the Chinese people have learned thoroughly how beneficent is the presence of missionaries among them. They may not be, and may not be likely to become, actual converts to Christianity. But they have seen and experienced the benefit of the kindness and helpfulness of the missionaries, and are quite friendly to them. As for the turbulent, dangerous element of the population, it may continue for a long time to cherish hostile, bitter feelings, but it will have learned, as never before, the danger of interfering with missionaries, at any rate by personal molestation.

Among the better sort of people, there is almost certain to be felt some shame,

and even remorse, because of the cruelties visited upon those whose only aim has been to do good to the Chinese. Moreover, there must be many surviving native Christians, whose faith and zeal hereafter will be the more earnest because of what they have endured for Christ. When mission work has been reorganized, we shall expect to see it make more rapid and substantial progress than in the past. Conditions in China are certain to be such henceforth that foreigners who behave themselves will have much larger freedom of movement and fewer annoyances, whether in trade, travel, study or mission work, than during recent years.

It goes without saying that missionaries must exhibit common sense and Christian courtesy towards the Chinese. Most of them have done so scrupulously hitherto, especially those of our own nationality. But there seem to have been some who foolishly have sought for unwarranted consular interference in their behalf and have bothered the Chinese local authorities uselessly, and who thus have impeded their own serviceableness. Furthermore, the great powers must cease to make missionary operations the excuses for seizing Chinese soil. Even when a missionary has been killed, some other penalty should be insisted upon than the surrender of territory. When Germany adopted this course she made a grave mistake and contributed directly to bring on the present troubles.

Missionary work is to be continued in China. It will be prosecuted more earnestly than ever. We believe that it will win greater successes than ever. There will be no lack of volunteers for service. And as soon as it is reasonably safe to resume operations, and that will be before very long, the good work is likely to enter upon a period of prosperity unequalled heretofore, and the fruitfulness of which probably will be seen to have been due in large part to the very disasters which of late have so appalled the civilized world.

The Wages of Labor for God

The desire of payment for what we do for God is not always selfish and worthy of rebuke. Of course that which God has done for us freely and in love should receive acknowledgment and return in the same spirit. Yet God does not withhold recompense which in a sense may be termed wages. It is proper to desire his rewards as indications that he is pleased with us, and the payments which he makes us in one or another way are such. He would not give them if it were not right for us to accept and use them. So that it is a mistake to insist that we may not look for recognition in this form of our Christian service.

But if we allow ourselves to feel that we can earn the divine favor in such a sense that we have a right to feel cheated if we do not receive it, we have taken a position toward God wholly indefensible and full of mischievous tendencies. As our salvation is his free gift, so our devoted service to him must be our free gift, even when he condescends to reward it.

The wages which he pays take various forms. Some are external blessings, the

comforts and possessions which he supplies and which make life not only tolerable but enjoyable. Others are the gift of the spirit to our hearts, the permanent consciousness of his companionship, his over-ruling protection and guidance, the assurance of a blessed future, the opportunities of service and the privilege of imparting to others as much as possible of the knowledge of his character and love which we have made parts of our own experience. Compared with these spiritual wages, external gifts, precious though they are, are trifling.

Is there not here a suggestion in regard to common life? Is not the laborer in the field, the shop or at the desk enriched if he remember that the worth of service is more than its form? Is not he who pays wages blind if he fail to bear the same truth in mind? It is the payment of mutual confidence and trust, of sympathy and co-operation, of fellowship and interest between man and man which is essential to the truest welfare of humanity. It is well that service should be rendered and that money or other recompense should be paid therefor, but he who comes closest to the divine ideal in his relations to his employers or his workmen never forgets that the ideal labor is based upon good will, and that the ideal attitude of the employer of others is that of consideration, courtesy and Christian justice, alike in principle and in details.

We believe that slowly and imperfectly, with many setbacks and often apparently with entire abandonment, yet steadily and surely this ideal condition of things is coming to pass among men. To look back over the centuries is to behold a troubled, confused and often disappointing history of the mutual relations of those connected with the world's work. But it also is to be convinced, unless one be dull of vision, that the ideal by degrees is being recognized, and that more vigorous efforts than ever before are being made today to attain it.

In Brief

Forgetting piety forfeits peace.

You will get nearest God in getting near to men.

Prayers that prevail are purged of all presumption.

The beautiful sonnet by Miss Reese on our cover this week is reprinted from her book, *A Handful of Lavender*, by permission of Messrs. Houghton, Mifflin & Co.

In Allen Chesterfield's discussion of the labor question in another column may be found some wisdom which would not be out of place in this week's prayer meeting.

We find it necessary to repeat the statement that communications sent to us for publication, which have been exactly or substantially duplicated for other papers, without informing us of that fact, are not desired.

The young missionary statesman, Robert E. Speer of the Presbyterian Board of Foreign Missions, in his article in the *Churchman*, pulverizes Mr. Sidney Brooks and other critics of Christian missions in China. It is the most conclusive reply to the critics we have seen.

Of the vast estate left by Collis P. Huntington, estimated as amounting in value some-

where between \$20,000,000 or \$50,000,000, the public in the form of educational and philanthropic institutions gets but \$125,000, and of this \$100,000 goes to Hampton Institute, Virginia.

The death of Prof. Frederick William Nietzsche, at Weimar, removes one of the most prominent figures in German philosophical circles. His hatred of Christianity, his individualistic ethics, his iconoclastic temper made him a personality to be reckoned with. As a whole his influence has been pernicious.

Count Waldersee, the German general whom Germany has sent to the front in China with the understanding on the part of the Powers that he is to be leader of the allied forces, is a pronounced pietistic Protestant, an intimate friend of Dr. Stoecker, and a man whose character is such as to compel highest respect.

By the bequest of the late Moses Pierce of Norwich, Ct., the American Missionary Association receives a trust fund of \$100,000 to be known as the Edwin Milman Pierce Fund, the income to be used for the education of teachers of the common schools of the South, which education is to take the form of industrial training in the schools of the A. M. A.

The death of Prof. E. P. Gould, D. D., last week, aged fifty-nine, removes one who as professor at the Newton Theological Institute, and later at the Protestant Episcopal Divinity School, Philadelphia, had gained a high place among American New Testament scholars. His last book, *The Biblical Theology of the New Testament*, was reviewed by us in our issue of Aug. 23.

The publication committee of the General Association of Massachusetts has on hand a limited number of the minutes for the years 1886 to 1899, inclusive. They contain many valuable papers and addresses, besides covering more than a decade of Congregational history. These copies will be sent for twenty-five cents each by applying to Rev. F. J. Marsh, registrar, Congregational House.

The compliment which Mr. Arnold Ward, an English official in Egypt, in his recent *Nineteenth Century* article, has paid to American missionaries is the weightier because of his sharp criticism of the British missionaries, his own countrymen. The latter, he says, have "distinguished themselves by their lack of political caution," while the Americans have exhibited "sound common sense."

It won't do to be careless if one has the power of depositing a divine gift upon persons or places. The London *Christian World* tells how the Bishop of Colchester was taken round the wrong half of a meadow recently added to the cemetery. The ceremony of consecration was performed on the half belonging to the Free Churchmen, and it will be necessary either for the Free Churchmen to consent to an exchange or for the bishop to come again.

Though George Müller has been dead for some years, the income for the orphanages he founded in Bristol, Eng., is not diminishing. Last year it was nearly \$190,000. Much of it comes in peculiar forms, and shows the influence of Mr. Müller's ideas on devout minds. A large amount, for example, is money that would otherwise have been paid for life and fire insurance, but is contributed as an expression of faith in God for protection instead of trust in insurance companies.

The galleries of the impecunious English nobility are slowly but surely giving up their treasures of art to American millionaires, and it would seem that possibly the tendency may

become equally strong in other realms. Sir Benjamin West's famous picture, *The Raising of Lazarus*, which disappeared somewhat mysteriously from the walls of the Cathedral of Winchester last winter, has been purchased, it seems, by Mr. J. Pierpont Morgan and given to the Wadsworth Athenæum of Hartford, Ct.

The Democratic candidate for governor of Illinois is a German Jew, and the Republican candidate is a Methodist, and the friends of both candidates are endeavoring to secure votes by appealing to sectarian prejudices. Rabbi Emil G. Hirsch is out with a letter to his coreligionists in which he says that he does not and will not vote as a Jew, but as an American citizen, and he shrewdly points out to those of his race who may be tempted to listen to the plea that they vote as Jews, that if they do it they will be answerless in case others urge that Jewish candidates are to be voted against because they are Jews. He advises all men to vote as American citizens and not as sectarians.

Dr. F. E. Clark has been in Spain attending a Spanish Christian Endeavor convention, and it has been one of the most exciting experiences of his life, the project of holding such a convention meeting with the expected Roman Catholic opposition and governmental opposition as well, the latter coming not because Dr. Clark was an American but because he was taken for an Englishman, Spanish opinion being very sensitive now against Great Britain—far more so than against the United States. The Spanish suspect Great Britain of designs on Spain. Dr. Clark barely escaped being mobbed, and the order against the meeting was only withdrawn when it was found out that he was an American, not an Englishman.

From Day to Day

BY ALLEN CHESTERFIELD

At a railway junction in northern New England I fell in the other day with a man from whom in the course of a few hours I learned more about the practical side of the labor problem than I could acquire by attending club meetings and reading books for many a day. My chance acquaintance was an excellent type of the modern manufacturer—keen, pushing, inventive, successful. He launched out with a tirade against ministers who preach about the labor question without apprising themselves concerning the facts. He had heard such a preacher a few Sundays before, who declared that modern conditions tend to make a machine of the laborer, that his higher interests suffer thereby. My friend contended, on the contrary, that about as much intellectual development came from making a single part of a shoe as from being able to produce the entire article, and that the vital point was how the laborer employed his spare hours. With regard to leisure time, he thought that the modern operative was vastly better off than his predecessors in factories and mills. He could recall the time when his own father worked from four in the morning till eight at night, with hardly a moment between for the reading of a newspaper, when factory hands, as a class, began their daily labor long before breakfast and had only half an hour intermission for that meal, with the same allowance of time for dinner. This manufacturer claimed that modern machinery and improved methods have reduced the cost not only of the necessary things a laborer must have, but also the luxuries, that these modern improvements have made it possible to produce the best of books at such a low price that the poorest may enjoy the best of literature. "Now why doesn't a minister who preaches on this subject," he inquired, "state the case as it is?"

My fellow-traveler went on to tell me of the trials he encountered with his "help." He had recently established a factory in a country town, where he was obliged to rely largely on the farmer class for his employees. Like their fathers and mothers, many of these boys and girls were disposed to work by fits and starts. If a circus came to the next town, or if there was an excursion to Boston with greatly reduced rates, they yearned for a day or two off and wouldn't hesitate to take it either. Now for a man under contract to deliver a certain number of shoes at a certain time this spasmodic service would be irritating, and who could blame him for being peremptory and exacting with this class of help? He has made a personal appeal to many of them to save their money and anticipate the time when they might have enough to engage in business for themselves and better their own position in life, but it is very seldom that an appeal of this kind has any effect; they prefer, as they often express it, to enjoy themselves as they go along.

He told me how he dealt with a lad who persisted in being a quarter of an hour late each morning. After due warning he discharged him, but as he continued to hang about the place and to brag about his being able to get a place down country where he would earn a quarter of a dollar more a day than he had been receiving, he took him one day into his inner office and said: "Now, George, we will have it out. You think you are mighty smart. So we will take a sheet of paper and draw a line through it, and on the one side you can put down all the smart things you think you have done and I will put down on the other side all the mean and shabby things I know you have done."

The discharged employee would not accept the challenge, but sulked and whined. His former master then proceeded: "What do you mean by coming in here late every morning with a high white dickey you can hardly see over? Do you think you are going to better yourself by going elsewhere? Are you such a fool that you can't see that if you would behave yourself and tend to business and try to do a little more every day you would be in the line of promotion, and that I could afford to pay you more money by and by? Wherever you go, George, let me give you this piece of advice: Pick out the best paid man in the shop and say to yourself, 'I'll have your job, or a job as good as yours in due time.'" It didn't take very much straight talk such as this to make that fellow feel thoroughly ashamed of himself, and a few mornings later, after sufficient time had elapsed to prove the genuineness of his repentance, he was back at his old place, this time in advance of the seven o'clock whistle, with his high dickey and white shirt off, his sleeves rolled up and a new spirit in all his actions. Today he is one of the best workmen in the concern, and for his transformation he is indebted to an employer whom some people call a tyrant.

The philosophy underlying this process of discipline was the firmly rooted conviction in the mind of the manufacturer that even in this trust-ridden America of ours today the youth who is bound to succeed will succeed, that thrift, economy, industry, perseverance, will now, as fifty years ago, bring a man to the front. It is Roosevelt's doctrine of the strenuous life applied to the shop, the store and the mill. My railway acquaintance despises the man or the woman—for the women are often as careless and lazy as the men—who handles only twenty pieces of goods in a day when he or she could handle thirty without suffering physical ill. Such a shirk in his judgment ought to be disciplined, to be supplanted, after due notice, by a better workman provided one can be found. The world, says my friend, is always looking for the best man. There is a sure place for him. But he

who will not rise early and toil late and strain every nerve and identify himself fully with his employer's interests will sink little by little, in time drop out of the race altogether and become a burden to his relatives or a pensioner upon society.

You might think that a man who advocated so strongly the *laissez-faire* doctrine in industry and the right of the employer to be continually sifting his workmen would not be touched at all by the growing sense of obligation for his employees which is today laying hold so firmly upon great captains of industry like Westinghouse at Pittsburg and the Pattersons at Dayton, O. On the contrary, my communicative friend let it be known incidentally that he was conscientiously and patiently studying the labor problem with a view to promoting not only the success of his various plants but the welfare of his many employees. I found, for instance, that he was meditating upon the feasibility of substituting compensation by the piece for compensation by the day. This would mean the largest rewards to the most deserving. The next forward step might easily be some form of profit-sharing or co-operation. I could see, too, that he was considering whether he might not better external conditions in his factory. He was deeply interested in what such employers as the Keiths of Brockton are doing in the way of providing cheap and appetizing luncheons for their operatives, and I should not be surprised the next time I visit his factory to find some noteworthy provision for the comfort of his working people.

Certainly this hustling manufacturer would never be classified in the dwindling ranks of inflexible, unreasonable, inhuman employers of labor. Because he has toiled himself, he knows the hardships of a laborer's life. But because he has succeeded, he demands that every one who works for him should do his best. And because he is touched with the spirit of brotherhood, which, thank God, hovers over us all today and to which none of us can utterly close his heart, this wayside friend of mine will not be content to accumulate riches regardless of those for whom God has made him in a degree responsible. May men of this type increase among us.

From New York

Religious Catalepsy of Churches

Not in six years, to be exact about date, have religious matters in New York been so inactive as they have for the past eight weeks. Churches are closed that have not been closed before in years, and those that remain open are attended by handfuls. Two churches that for many years have been kept open daily, that the wayfarer might come in, rest and pray, have had their doors shut tight for the last fortnight, solely because nobody had come in during the previous fortnight and the caretakers got permission on this account to take their vacations. Scarcely a minister of prominence was to be found in the city on week days, and few except strangers on Sundays. More assistant ministers than ever before have had opportunity to play chief parts, but even some of them found substitutes—if they could.

All this does not prove that there is an interregnum in religious interest. The churches are not weaker than they have been. The explanation is that with returning prosperity the people are away, having vacations that they did not take in the past. This statement is made only after investigation. Churches that never before found themselves without congregations in July and August have had that experience this year. There are people in New York, but they are strangers, and being from home they do not attend church. Last Sunday, in the Broadway Tabernacle, to hear Dr. Boynton, there were about 200 people, and about 185 of them from out of town.

Mr. Wu, the Chinese minister, who has been helping us put down the Boxers, says Americans weary him with their incessant activity. These active people, church people included, pour their bustling inactivity into hustling July and August tours. When everybody gets home again everybody will take up church life where everybody left it off.

Activity Outside of the Churches

Tent work in New York and Philadelphia is not up to the standard of attendance of last year, but is nevertheless exceedingly gratifying. The aim of the New York work, which is carried on at one center only this year, is to afford here some of the privileges enjoyed by those who can go away to conferences and conventions. So many pastors are absent that it has been with difficulty that the tent meetings have been supplied. Mr. Meyer preached on the night before he sailed and the attendance was fully 3,000. On ordinary week nights it has averaged this season about 300. The Philadelphia meetings are much more ambitious. There the attendance to date has been 65,000, but there are nine centers. The meetings are solely for the purpose of reaching the non-churchgoers, and locations of the tents are changed in order to accomplish this. Not the same difficulty has been had there in securing preachers because evangelists are paid for their services. At all the meetings the number to make their interest known has been greater, in proportion to attendance, this year than last. The work in Philadelphia is Presbyterian and in New York undenominational.

A Missionary Policy for China

Twelve foreign mission societies having work in China thus far have accepted the invitation of the Presbyterian Board of Foreign Missions to send representatives to New York to talk over the situation and learn if possible what is best now to be done in China. These include all having headquarters in this city and Boston, the Methodist South, the Cumberland Presbyterian, the Methodist, Presbyterian and China Inland of Canada, the Disciples of Christ and the Swedish Covenant of Chicago. None of the British societies have yet announced such conferences, and it appears that the American societies will have a chance to lead in suggestions, perhaps in policies, as American diplomacy has thus far done. Inquiry among society officers here fails to discover, however, anybody with any radical plan. Immediately preceding this meeting there is to be held here a gathering of all Presbyterian workers at present home from the China field, called here to make suggestions about rebuilding and future conduct of Presbyterian work.

Puritan Church, Brooklyn

For four successive Februaries the pastor of this church, Rev. J. C. Wilson, suffered attacks from the grip, each attack leaving him more weakened. His physicians have advised him that a prolonged rest is absolutely necessary. He has gone, with his wife, to a small village in Switzerland and expects to be absent from his parish for nine months. To take his place Puritan Church has secured Rev. L. L. Taylor, till recently a Cleveland pastor. He begins work on the third Sunday in September. The church has had one Sunday service all summer, which has been well attended. The preachers have included Rev. J. B. Clark of Detroit, formerly at Lee Avenue, Rev. C. A. Dinmore of South Boston and Rev. R. T. Hall of New Britain. Dr. John Fox of the Bible Society and Dr. Cregan fill out the time till Mr. Taylor comes. Puritan Church, especially since the completion of its alterations and the erection of its Sunday school building a year ago, is one of the finest foundations located in one of the best neighborhoods in Brooklyn. Since these improvements it has a debt of \$20,000, which will soon be wiped out. Puritan congregation is hoping to welcome back its pastor a well man next April.

The Constitution and the Flag

By Hon. Henry L. Dawes

In any discussion of the political issues now before the country, relative importance leads directly to the consideration of that which relates to our newly acquired territories in the East. In front stands the preliminary question. What is the measure of our power to deal with them at all? for on this will depend all methods and policies. Strange to say that, though we have had territories to be governed and disposed of from the beginning of the Government, there has sprung up at this late day, after more than 100 years of experience, a great diversity of opinion regarding that power. Out of this diversity political parties have caught up some which, if carried to their logical result, involve the most serious consequences. These, under cover of taking catchwords and phrases, are being exploited for political effect with unusual vigor. The most prominent among them is "The Constitution follows the Flag," now emblazoned on party banners. The phrase itself, in the absence of a political dictionary, conveys but little meaning and that full of error. The idea implied that in our Government the Constitution and the flag are two separate entities, capable of going different ways and endowed with distinct and independent functions in separate jurisdictions, is groundless and absurd. The flag is the emblem of constitutional authority, and nothing more, wherever lawfully unfurled, and is as incapable of separation from that authority as the seal on a charter which authenticates its authority. Outside of the power it witnesses, it is of as little value as the wax of which that seal is made. We reverence the flag for the achievements of the national power it represents, and for no act of its own. There is no more propriety in the inquiry whether the Constitution follows the flag than whether the substance follows its shadow. They are one and inseparable. The Constitution follows the flag and the flag the Constitution—each the other.

All this would be a harmless play with words did it not tend to obscure, rather than clarify, the true meaning of those who use it. If political parties were required before entering upon a campaign, as suitors are in courts, to state clearly what in any issue is admitted and what is in contention, a great waste of words would be avoided and a clearer understanding attained. Under such a requirement the issue we are considering might be thus stated. It is admitted by both parties that the Constitution is the source of all power in this Government, and that there can be no legislative authority in Congress outside the Constitution in either the territories or the states. The Democratic party contends that the authority of Congress to legislate is precisely the same in measure and scope in both the states and the territories, while the Republican party contends that the Constitution has granted express authority to Congress to legislate for the territories, of a far different measure and scope from that of Congress over affairs in the states, and entirely separate from and having no reference to legislation for

the states. This is the open contention between the parties on which issue is joined.

But instead, under the phrase inscribed on its banner that the Constitution follows the flag, the Democratic party maintains as its creed that all territory, immediately on its acquisition, comes under the same jurisdiction and constitutional authority of Congress precisely as the states, so that what can or cannot be done by Congress in the states can or cannot be done in the territories, and nothing more. It also charges upon the Republican party an attempt to govern the territories outside the Constitution. To this issue attention will be first directed. This is the exact form in which it is presented:

"The Constitution in *proprio vigore* extends itself over and is, with all its provisions, in full force in all newly acquired territory immediately on its acquisition." This form is not original. It is adopted. The exact words of its author, Mr. Calhoun, when using it in an effort to make slavery lawful in the territory of New Mexico immediately on its acquisition from the free republic of Mexico, and later in Oregon, were these: "As soon as the treaty between the two countries is ratified the sovereignty and authority of Mexico in the territory acquired by it becomes extinct and that of the United States is substituted in its place, carrying with it the Constitution with its over-riding control, over all the laws and institutions of Mexico inconsistent with it." A leading senator of that faith, speaking for his party, declared from his place in the Senate that "when the courts of the country come to speak upon it, I believe that they will favor the idea we advance that the Constitution has gone into our newly acquired territories by its own force and is everywhere the flag is." A leading authority on this subject, in Massachusetts, asserts the doctrine in these words: "The Constitution runs of its own force . . . into all our territories and all our lands acquired since 1789." The parentage and the exact scope of this doctrine are sufficiently attested by the declarations here quoted. It should be observed, and, for a clear understanding of the issue, kept in mind during this discussion, that this construction of congressional power over the territories wholly ignores what is contended for by the Republican party—any separate and express power granted by the Constitution to Congress to deal with the territories according to their needs regardless of the limitations of that power in the states. It goes farther and absolutely cuts off the exercise of any such power when it takes the territories, immediately upon acquisition, within and subject to those other provisions of the Constitution which created a sovereign government over the states. Such a separate dealing with the territories would be impossible, if this construction be the true one, for when that is done Congress is bound in respect to the territories by the same limitations as it is in respect to the states. In other words, as already re-

marked, whatever can or cannot be done by Congress in the states can or cannot be done in the territories. In this lies the error and the vice of the whole scheme.

Is this construction of the powers of Congress in regard to the territories the true one?

It is a departure from all precedents and is in direct conflict with the construction put upon their own work by those who framed the Constitution. They deemed it necessary to insert in that instrument a direct grant to Congress of power to deal with the territories according to their needs independent of and having nothing to do with the powers they had conferred on Congress in respect to the states. Accordingly, after having framed that government and defined all powers to be exercised by all departments in it, they added this clause: "The Congress shall have power to dispose of and make all needful rules and regulations respecting the territory or other property belonging to the United States." The first administrators of the Constitution, the leading members having helped to make it, took this clause as their true guide in the government of the territory then belonging to the United States. And they have been followed by every administration from that day to this in respect to all the territory since acquired from Louisiana to Alaska. Governments have been created by Congress in pursuance of the authority granted in this clause, in every one of them and maintained by every Executive, of whatever politics, in them all, which could not have existed an hour if the limitations upon congressional power in the states applied equally to the territories. Upon the authority of this clause the Supreme Court, the final interpreter of the Constitution, has upheld all these governments from the beginning in a series of decisions, unbroken save by the Dred Scott decision alone, which has long since ceased to be quoted. Chief Justice Marshall, the greatest of all its judges, declared in a Louisiana case, in the beginning, that this clause was the source of the power to govern the territories, that these governments would be otherwise unconstitutional, and that by virtue of it the "power was absolute and undisputed." This he repeated in a Florida case after thirty years of experience. Mr. Webster declared that by virtue of this clause "Congress has full power over the subject. It may establish any such government and any and all such laws in the territories as in its discretion it may see fit."

When the Constitution was adopted we had no territory except the Northwest and never expected to have any other. But for that territory the word would not have occurred in that instrument. All its provisions respecting territory had reference to the disposition of that alone, first for its government and then for the admission into the Union out of the same of "not less than three nor more than five states." Such had been the provision in the celebrated Ordinance of 1787, which had been adopted for the government of

the same by the Congress of the Confederation. This Ordinance was being framed by the Congress in New York and the Constitution by the Convention in Philadelphia at the same time, and were substantially simultaneous acts, the one bearing date July 13, 1787, and the other Sept. 17 of the same year. The Ordinance is a complete code of laws for the government of that territory down to the minutest specific particular, every part of which it would have been impossible for the Congress of the Constitution to enact, if the limitations on its power in the states, as is now contended, applied equally to the territory.

Leading public men were members of both bodies. Of some it is recorded that they left the Congress during the framing of the Ordinance to participate in the Convention that framed the Constitution. Now, in order to maintain, as the Democratic party now claims, that the limitations of congressional authority in the states are alike applicable to territory belonging to the United States, it is necessary to believe that these men left their associates in the one body engaged in framing the Ordinance and went into the other body and helped make a Constitution which, the moment it was adopted, would extinguish the entire Ordinance because unconstitutional, being beyond the power of Congress to legislate in the states. There may be found at the present day small politicians capable of such trickery, but the American people will brand the men who lay such duplicity at the door of any one of the framers of the Constitution. But these men went farther. Taking offices under the Constitution which had thus extinguished the Ordinance, these men upheld and administered this Ordinance in all its parts, till under its benign influence thus administered the last of five great states found itself by the side of the original thirteen. Nothing can make it more plain that in the opinion of those who made the Constitution this new construction is not the true one.

The Constitution in creating a government for the states formed one of peculiarly complicated character constituting a compound sovereignty—sovereignty of the states in all things local, and sovereignty in the nation over all things of national concern. It created a Congress having specified legislative power over matters national only. To extend such constitutional provisions over unorganized territories of undefined conditions and inchoate development, subjecting them to the same specific constitutional obligations with the states, and at the same time with the national Government, is simply an impossibility of administration and enforcement. It would also be most disastrous in its consequences if it were possible, for it puts all in the nation and territories alike on an equal footing in the enjoyment of all the rights, privileges and immunities guaranteed to any one by the Constitution. The senator, whose confession of faith in this new dogma has already been quoted, declared in the same connection, with more exultation than apprehension, that under its requirements he supported "the extension to the people of those territories of every privilege, right and immunity which the people of the states enjoy." And such is

the inevitable logic of this doctrine. The powers of the Constitution which created the national sovereignty make no distinction in political conditions anywhere within its jurisdiction. All rights, privileges and immunities must be under common conditions. It therefore inevitably follows, if this be the correct construction, that immediately upon acquisition 10,000,000 of Filipinos have the common right with every American citizen to exercise citizenship and residence, set up whatever religious rights, trade, business operations, or social and commercial relations they please in any and all parts of the land, making thereby an American-Filipino resultant of this Government. It need not be added that such a government would be no longer the Government of the United States of America created by the Constitution.

This dogma, begotten in unholy embrace with slavery, and whose firstborn was that Dred Scott decision which, after overthrowing the Democratic party and drenching the land in blood, was itself over-ruled at Appomattox, is re-adopted by that party with all its sins upon its head and with the countless future woes here faintly pointed out as its certain progeny. This it presents as the first issue to be passed upon in November.

The attitude of the Republican party toward this issue can be stated with much greater brevity, for it rests upon no new theory unknown to those who made the Constitution, or to those who have thus far administered and enforced its provisions. It lies along a beaten, not an untrodden, pathway, made plain by the unerring guideposts of interpretation set up at every turn by the Supreme Court, and lighted all along our history by the most beneficent results. It is the express grant to Congress already quoted, "to dispose of and make all needful rules and regulations respecting the territory or other property belonging to the United States," placed in the Constitution for the very purpose of securing a government for all territory belonging to the United States not otherwise provided for, a government impossible under the constitutional provisions provided for the national Government. The fathers blazed this pathway, and all who have gone before in the administration of the Government, of whatever politics, have followed it. The Republican party will not leave it for any new and untried one. In following this path the republic has expanded, till the original thirteen have become forty-five, and their westernmost limit has moved from the Blue Ridge to the Pacific Ocean, without encroachment upon the free enjoyment of "life, liberty and the pursuit of happiness" of a single individual of the millions thereby brought within their jurisdiction. Experience is a safer lamp than theory, and paternity a surer test of character than the thin veneer of adoption. Upon this express authority of the Constitution to govern all territory belonging to the United States, the Republican party plants itself in all its dealings with new territory. It has taken and proposes to take no step not authorized by it. Modern alarm over the exercise of this discretionary power is groundless. There is no more danger of imperialism in its exercise here than in the exercise of it granted to Congress in the

states, which has escaped criticism now these hundred years. Discretionary power is a necessity in our Government, and rests on faith in those who are to come after us. It is the corner stone of free institutions, and comes of the conviction that all wisdom and patriotism will not disappear from among men when we die. It is an assurance that we shall stand acquit if we discharge with fidelity all the duties which shall confront us here in the body, even if we should fail by the most lavish expenditure of our own stock to provide adequately in advance for apprehended famine in those virtues in the generations to come. In this faith the writer is content to abide. It seems to him that this issue is between an untrodden way full of pitfalls and lurking evil on the one side, and the beaten path with safety in every footstep and with the past a pledge of a grander future on the other.

Current Thought

MINISTER CONGER BLAMED

It is certainly significant that for six months before the actual outbreak in Peking the provinces had been in a state of unrest and lawlessness, and that reports of the threatened outbreak had been sent to the American minister from so many different quarters. Minister Conger has been recalled, and will doubtless be prepared to make his own explanation when he reaches Washington; but the facts already known to the Secretary of State and to the President will require a good deal of explanation to make it clear why the American minister delayed so long before acting for the protection of American interests in China. The experience through which the foreign legations in Peking have passed was trying and dangerous, and there is general public satisfaction that it did not terminate more tragically. Yet the evidence is accumulating to show that the legations themselves were partly to blame for the straits in which they were caught. It was only because they steadily disregarded the repeated and insistent warnings that poured in upon them that the ambassadors found themselves in such danger. —*Boston Advertiser*.

THE WISE AND THE FOOLISH MISSIONARY

• He must understand what he is trying to do and train himself to do it. He must neither use the Government to shield his independence nor his independence to defy the Government. He must recognize that he will make hardly any converts at all. He must live his dogmas for many years before he can hope to preach them with effect. Meanwhile it is as an educator, as a moral force, by his example indirectly influencing the lives of the people, that he can be of use. But to do this he must leave at home many of the qualities which still form part of the equipment of too many of our English missionaries—rashness, over-confidence, ignorance, lack of tact, lack of patience, lack of sympathy and comprehension. These are the defects of a certain type of missionary, which are recognized by all Englishmen living abroad, but to which the great missionary societies do not seem to be sufficiently alive. It is for them to improve the training, the organization, and the methods of their servants. If this cannot be done—if the old haphazard system be allowed to go on—missionaries will prove themselves in the future, as in the past, to be sometimes a source of weakness rather than of strength to the country to which they belong.—*Arnold Ward, in Nineteenth Century*.

Be it by action or be it by submission, by action positive or by action negative, whatsoever is not of faith—of conviction—is sin.—*Captain Mahan*.

Boer Women in the War

By Rev. Peter MacQueen

Before leaving Pretoria and the English camps I spent two hours with Mrs. General Joubert and her daughter in their modest home just opposite the government stores, which that morning had been looted by the Jews and English. These stores had great quantities of sugar and coffee, and when it became certain that the British would get the city without a fight it was decided by the provisional authorities of Pretoria to give out these government supplies to the poor. I was present and, being poor, was given a big can of coffee and fifty pounds of sugar. When it was perceived that the Jews and some English people of the baser sort, who had been allowed to remain by the clemency of the government, were getting more than their share, I saw an aged woman on the veranda of a house just across the open space from the buildings addressing the police in excited and commanding tones. I asked a young Boer policeman who spoke English what the woman was saying. He replied: "That is Madam Joubert and she is calling us cowards because we don't shoot down those Jews and English, who she says have ruined our country and are now snatching the crusts from the lips of our starving children."

This incident decided me to call on Mrs. Joubert. She is a lady of sixty-nine who looks about fifty. She laughed when I told her I was a *predicant* (preacher)—evidently rough boots and khaki trousers are not often worn by the Dutch clergy in the Z. A. R. In the drawing-room were evidences of taste and comfort—not to say elegance. What most interested me were pictures of Gen. Piet Joubert at various ages of his life. An air of education and hospitality pervaded the home. A granddaughter of the general brought us the invariable coffee and cake. She looked just like our own girls in the New England high schools. All through the Transvaal the resemblance of people and things to people and things in America is striking.

Mrs. Joubert's face was pale and sad, but the lines of it were strong and motherly withal. She said that the death of the general and the misfortunes of her country made her conversation rather incoherent, yet I did not observe the incoherence. After our coffee she told me of the early days in the Transvaal, of how the "Voor-trekkers" trekked and fought and cleared the land of savage men and lions and wild beasts. Ever as they went they were followed by the hated flag of their enemies; ever advancing commerce blotted out the lines they had written to civilization, "Thus far and no farther." The kind old lady's face was as sweet and tender as the picture of a saint when she talked about General Joubert, of his heroism, his devotion, his exploits and magic name. But when she came to the war, to the oppression that bathed the veldt in blood, to the fatal lies and crushing power of the capitalistic cabal, her face changed and lightnings flashed from her dark eyes. She closed one part of the conversation with these words: "We have fought wild beasts and subdued a hard and sterile

land; but worse than wild beasts have been our pursuers—the British. Whenever we clear a country, civilize it, build homes in it, reclaim the land and make it our home, then the English follow us and take it all away."

I found that the women, who everywhere and always cling longest to the lost cause and the fallen hero, here shine out in heroism bright as the winter stars that dome the veldt at night. Just behind the Boer *laager* in the Sand River fight I found at the home of Mr. Prinsloo three of his daughters, whose husbands were in St. Helena, and they had never the slightest doubt that they would win. I said to one of them: "If you lose"—"But we can't lose," she interrupted. "It would not be right; God would never allow it." At the same farmhouse a Boer ambulance stopped one day. There were four Afrikaner girls with it as nurses. They told me that the English commanded their services at Winburgh, and they nursed 257 English sick and wounded, but never once did an Afrikaner nurse speak to an English officer. They said the English officers were impolite and kept their hats on in the presence of ladies, and they would have none of that—a proceeding extremely American I thought.

The Boer women are deeply religious and truly devoted to their homes and children. Many young Boers I met in the trenches and out at the front who would speak of their mother as though she owned and ruled them. Every day in the *laagers* there is family worship. In the wild cañons, by the rugged coronet of the kopje, the visitor hears every day the songs of Zion, ringing now as they did once under the iron Cromwell and among the heather hills of Scotland.

The Boers no longer take the women to their *laagers*. Mrs. Cronje and the other women at Paardeberg were heroic helpers, but it is supposed that they delayed the motions of the wonderfully mobile burgher troops. Few women have been such good generals as Mrs. Joubert. It was she who first saw the Highlanders on Majuba Hill on that February day in 1881. She told me that her husband would not believe the English could have scaled the hill. She brought him a field-glass, and he discovered by it the kilted regiment. Then the general ordered his wife to go home. But she would not and stayed to help the wounded of either side. She delights to tell of Majuba Hill and of the Kafir wars, where she stood in the trenches loading her husband's rifle. At Ladysmith a shell burst at the door of her tent, but she refused to move. She told me that lyddite had no terrors for her, and that it was useless except on rocky ground.

When the English occupied Pretoria, I was trapped in the city and I stayed ten days under the new régime. They behaved very decently, although some minor outrages occurred for which General Roberts was not responsible. I was a special policeman, and so ought to know. The English "Tommies" were men of the lower class, but still as good

as men in their station could be. The Canadians, Australians and New Zealanders were far and away the best part of the army, except the Highlanders. I was well used on all hands, but they wished me to go home by Cape Town, which thing I abhorred to do, and so I escaped on legitimate and philanthropic work to the Boer army again. On my journey of 100 miles across the veldt I stopped at farmhouses at night. Once I was entertained by the wife of Commandant Uys. There was a daughter at home sixteen years of age, with fine Grecian features, altogether not what you would expect at a Boer's home.

Here I spent one of the most interesting evenings of my life. The mother's husband and the daughter's lover were at the front, so there was a certain sadness in the house. At supper the good lady offered prayers both before and after the meal, and a young boy, who with the girl was all the family at home, came in.

The girl told me the boy (ten years old) was a splendid shot and might yet go to the war. I asked him if he had killed any Englishmen yet. No, but he was living in hopes; perhaps ten years from now they would try their tricks, then would come his turn. He envied the older ones who were down in Natal. He had heard of the lancers, but was not afraid of them; he could do a lancer up at 800 yards. The women encouraged this spirit. At many farms I was surprised to find that the Kafirs were staying at home to defend the women and protect the flocks.

There is a great deal of sorrow in many homes in the Transvaal. Women are wearing crape in every hamlet. Yet the endurance of these heroic people has not yet even felt the strain they are capable of standing. A good lady told me her husband was killed and all her home and harvests destroyed in one day; yet she said, "It is right; it is from God." I wonder if folk realize the untold misery they bring about when they urge on to war. The day Roberts entered Pretoria I stood in the square with an American girl from Wellesley College. She said to an English soldier, "Many women are crying today in the Transvaal." He made the simple answer, "Many women in England, mem, are crying today."

A Chicago public official who has charge of the naturalization records has just received the following letter, which may lead to the arrest of the writer on the charge of perjury:

As I have become a Christian and can understand some of that honorable life, and for the blame and faith of that life, I see it my duty to inform you from my conscious soul that I have obtained my naturalization papers under false pretenses. I had not been a resident of the United States the full time required when I obtained my title from your honorable court. I ask your honorable court for pardon and petition you for a clear title and privilege to an honorable citizen. I was born in 1857, am married and have family.

ADOLPH CHRISTIANSEN.

Here the unrest of a guilty conscience gives way to the peace of a salvation that makes it easy to confess wrong and a joy to make restitution and if need be suffer punishment.

Doomsday in China

By Henry D. Porter, M. D.

The saddest part of the history which the Boxers and the feeble Manchu dynasty are making in China seems to be that her well-wishers must become her prophets of evil and her judges.

Upon those whose lives have been given for her renewal and uplifting the direst clouds have settled. The diplomats who have been deceived by her are the most noted of her victims; the publicists who have led her to a clearer knowledge of the world and its wise governments and laws are her hostages; the men who have remodeled her customs are helpless in their appeal; the missionaries who have held her millions very close to their hearts through decades and scores of years all are the targets of her pitiless and senseless rage. Each and all of these must judge and condemn her. When in November last the insidious methods of the simple Boxer leaders were first exposed, and it was strenuously maintained that "unless four legations combine we consider the situation hopeless," and when the prophecy was made in central Chihli that the Boxers would appear in Peking and Tientsin to destroy everything, nothing seemed less probable to the Chinese Mandarin.

The insistent bullying in the little villages has crept insidiously into every large center in Shantung and Chihli. The Shantung governor now openly admits that his people are uncontrollable. The imprisoned dowager in Peking admits the same. Three factors have made the situation as appalling as it is—unwillingness to accept suggestion, hostility to the new era which advances so steadily, and timidity in dealing with every emergency. The Chinese government, from the quondam empress down, knows that they are always deceiving and oppressing the people. The village bully who orders the burning of a chapel and the destruction of the property of peasant Christians knows far too well that the local Mandarin fears and bends to him. The truculent leader of troops, such as Tung Fu Hsiang, knows that the chiefs of government are in his power. The kindly but feeble official who declined to arrest the dangerous leader in En Hsien finds, as do the governors, that "owing to suddenness the village people" get in their awful work before any restraint can affect them. The burden of China is an aggregate upon an untold scale of pusillanimity, imbecility and negligence. Because of this the awful tide rolled on, driving out the Belgians from Paotingfu and imprisoning the missionaries in the Yamen. Because of this Fengthai and the fine station outside of Peking were burned and the railroad torn up. It could not then have been the simple malice of the dowager which closed every avenue of escape for the precious beleaguered ones in the British legation. The imperial edict, explaining the situation to western nations, throws the blame upon the guards sent up May 30 to protect the several legations. "The people cannot be restrained. The soldiers cannot be restrained." Thus it comes that scores of those so dear to us all have for six terrible weeks been shut off from the world, if not from life. Only yesterday the Shantung governor informs

the United States consul here that he cannot communicate with the United States minister. By a happy accident today we learn that that minister has at last persuaded the Tsungli Yamen to send a flying messenger with cipher dispatch to Chinonfu, "Up to July 18 all were well."

It may be that the capture of the native city on Friday, the 13th, and the occupation of the viceroy's Yamen, have come as a reminder of the doom which awaits Peking. The movement of soldiers from the west is pitifully slow. But it carries retribution in its process. The coming doom is foretold in such proclamations from local officials as those given below. The United States consul here, a Boston man, and proud of his childhood connection with the American Board, has stood as the best representative of wise and vigorous insistence that the Boxers be suppressed. A signal dispatch of last week, insisting that Christianity can never be uprooted in China, and urging the governor to protect all property of Americans in Shantung, receives this feeble response:

CHINAN, JULY 11.

The protection of missionaries is stipulated by treaty, and I will use every effort. Recently, owing to excitement of the people, the rebels of Chihli have repeatedly stolen in, creating trouble. Instructions were given to those in my jurisdiction to seize them at all times. Up to the present, matters remain unpeaceful. As regards mission property, it is extremely probable that "owing to suddenness" they will not be in time to protect, but we must indemnify. It is most difficult, and I must do my best.

The best up to the present is to do nothing, or next to nothing. The reason is found in the following, issued with the governor's sanction:

The Boxers have become so numerous and have become so mixed up with the soldiers that it has become impossible to control them. They have their origin in the unlawful and overbearing practices of the Christians, which are carried on to such a degree that it was impossible for trouble not to arise. The Christians were originally simple-minded people, deceived and led astray by foreigners. But now an opportunity is given you [change to direct discourse] to recant. If you do you will be regarded as good citizens and your houses protected. If not, you shall be regarded as ruffians. The district magistrates must carefully number all the Christians in their districts and compel them to recant, and take guaranty of them that they will never again enter the church. They are to report all foreign churches and property in order that it may be confiscated, and this speedily. The common people must not disturb the repentant Christians.

Dated July 12.

The governor's excuse is, that in no other way can he save the lives of Christians. We know little of the numbers already killed. The doom of China is close at hand. If it involves the thousand foreign lives in Peking, the world will weep bitterly for its loved, honored and lost. When the new China appears under wise foreign rule its face will be toward the future of Christianity.

Chefoo, July 21.

There have been 2,400 duels, "mostly for trivial causes," in Italy during the past year and 480 deaths have resulted. Army officers have been the most numerous participants. Apart from the moral question involved, we should think such a drain upon the military

resources of the nation would lead to laws prohibiting dueling. The Anglo-Saxon nations have outgrown the false and foolish notions of honor which are responsible for the duel. It is high time for the Latin races to rise to the same level of intelligence.

Chicago and the Interior

An Important Change

Rev. William Evans, pastor of the Holy Trinity English Evangelical Church, La Salle Avenue, Chicago, has resigned his charge in order to enter the Congregational ministry. His reasons for the step are found in his preference for the polity and the doctrines of the Congregational churches. Mr. Evans is only thirty-two years of age, was educated in part in the Northwestern University, was settled after graduating from a Lutheran theological seminary in Goshen, Ind., whence, two years ago, he came to Chicago. His congregation is large and wealthy and entirely satisfied with its pastor. His resignation, though it has been accepted, was both a surprise and a sorrow to his people. He will preach his farewell sermon Sept. 2. He has received a call from the Rogers Park Church but has not as yet given his answer to it.

Summer Services

In common with Boston and New York, Chicago finds it difficult to push aggressive Christian work during the summer. The Chicago Avenue Church is as earnest as ever and is largely attended on Sunday, but most of the churches have small audiences, with Sunday schools greatly diminished in numbers and prayer meetings which have few attendants. Yet the preaching in almost every church is attractive and the subjects discussed timely. Certain forms of evangelical work are carried on in tents pitched in different quarters of the city and by persons who have had experience in giving the gospel to the masses. The success which has followed this movement for several summers has been sufficiently great to warrant its continuance.

The Grand Army

The chief business in Chicago at present is preparation for the visit of the Grand Army. Streets and stores alike indicate the welcome which these veterans will receive. Thousands in the aggregate will be entertained in private houses, while others will obtain reduced rates at the hotels. There is general approval of the opinion of the commander of the Grand Army that its numbers shall not be increased by the admission to membership of those who took part in the war with Spain, and of the manly words of Gen. J. B. Gordon in response to the action of the Confederate Association in regard to his visit to Chicago and his part in welcoming the federal soldiers at Atlanta. The feeling is that the organization should expire with the decease of its present members, that it should never assume a political character and that it should do its utmost to increase friendly relations between North and South. Much is anticipated from the presence of President McKinley, if he is able to come, and Mr. Bryan, and it is hoped that neither will refer in their addresses to political matters. The Coliseum, which occupies the site of the Libby Prison Museum, will be ready for the public services of the army.

Population of Chicago

Reasonable people are not disposed to find any fault with the report of the census takers. As a matter of fact, few believed that the population had reached the two million mark. The majority are more than satisfied with a total of 1,698,573. This represents a gain of more than fifty-four per cent. the last decade, or a population larger than either the schools or the churches can suitably care for. There is no particular reason for pride in living in the second largest city in the Union unless it can boast of the best government and the best morals in the country. FRANKLIN.

The Home

Joy in Work

O to be up and doing, O
Unfearing and unshamed to go
In all the uproar and the press
About my human business!
My undissuaded heart I hear
Whisper courage in my ear.
With voiceless calls, the ancient earth
Summons me to a daily birth.
Thou, O my love, ye, O my friends—
The gist of life, the end of ends—
To laugh, to love, to live, to die,
Ye call me by the ear and eye!

Forth from the casement, on the plain
Where honor has the world to gain,
Pour forth and bravely do your part,
O knights of the unshielded heart!
Forth and forever forward!—out
From prudent turret and redoubt,
And in the mellay charge amain,
To fall but yet to rise again!
Captive? ah, still to honor bright,
A captive soldier of the right!
Or free and fighting, good with ill?
Unconquering but unconquered still!

For still the Lord is Lord of might;
In deeds, in deeds he takes delight;
The plough, the spear, the laden barks,
The field, the founded city, marks;
He marks the smiler of the streets,
The singer upon garden seats;
He sees the climber in the rocks;
To him, the shepherd folds his flocks.
For those he loves that underprop
With daily virtues Heaven's top,
And bear the falling sky with ease,
Unfrowning caryatides.
Those he approves that ply the trade,
That rock the child, that wed the maid,
That with weak virtues, weaker hands,
Sow gladness on the peopled lands,
And still with laughter, song and shout,
Spin the great wheel of earth about.

—R. L. Stevenson.

Inconsistency in House-Furnishing

Ardent admirers of Ruskin may be shocked to learn that he, the great leader in taste, had an oddly incongruous house, not at all a model in domestic decoration. But there are some among us who will find comfort in the thought that even Ruskin did not furnish his house according to his ideals. Unlike most housekeepers, he had knowledge, taste, and abundance of money, but he was, like humbler mortals, in bondage to habit and to sentiment. What else could account for the ugly chairs and couches—sacred because his father and mother had used them—the mixture of faded chintz and tawdry draperies with choice pottery and rare pictures and books? Moreover, photographs of the interior of Brantwood show a mass of bric-a-brac more suitable for a museum than a private house, and even the wall-papers are said to be disappointing. But who of us ever did live up to her ideals in house-furnishing? And who does not have ugly articles too dear through association to be cast aside? Remembering Ruskin, we need not feel too much ashamed of our own incongruities and inconsistencies, but make the best of the material at hand. A homelike room is more desirable than the most æsthetic apartment which fails to give the impression of being a living place for daily use and happiness of men. But even this sense of daily use does not condone essential ugliness or the confusion of overloaded shelves and walls.

Eating Half One's Income

Americans undoubtedly spend too large a proportion of their income on food. Recent evidence for this statement is found in a leaflet prepared by the Women's Educational and Industrial Union of Boston entitled *Household Expenses*. It gives statistics of seventy-five families living in Boston and vicinity in easy circumstances. The single item of subsistence, in various families, ranges from 30.44 per cent. to 50.82 per cent. of the total expenditure. But only ten families spend less than 37 per cent. for food, while thirty-two families spend over 40 per cent. In some cases this is accounted for by the number of persons in the family. But in most instances, we fear, the trouble is owing to wastefulness on the part of servants, ignorance in buying and negligence in account keeping on the part of the mistress. What is the ideal proportion of the family income? Mrs. E. H. Richards, who has made a study of this subject, in her book, *The Cost of Living*, estimates that 25 per cent., or one-fourth of the income, where it is a fairly good one, is a sufficient allowance for food. Certainly the woman who is spending nearly one-half of all that the family receives on her table needs to learn the difference between living to eat and eating to live.

Owing to the Altitude

BY HELEN CAMPBELL.

Why the discussion should have been so hot nobody could quite determine. The altitude, however, accounts for everything after one has once passed the 6,000 feet line, and at this point, quite 8,500 feet, anything might be expected from those who had not learned methods with altitudes. On the conservative they exercise a depressing influence, tending to dark views of new methods. On the progressive they act as the fumes of new wine, and any measure, no matter how radical, passes at once by unanimous vote.

This was a simple matter. The Domestic Science section of the Energetic Club, composed of most of the women in town, wanted boys in the cooking classes. In fact, it had admitted three ambitious ones without consultation with the chairman, hardly realizing that consultation was necessary. It certainly was plain enough that boys who camped out all summer ought at least to know how to handle their own frying-pans, and how else were they to learn?

"We did well enough last summer," the spokesman for the three applicants had said, "till John Maynard seceded. He's gone now, just barely let in, you know, because he really isn't old enough to be in a geological survey, but he's in it, and he's the only one of us that could cook anything. His mother just taught him sort of natural because they all took turns doing everything and John liked it. But nobody ever taught us anything about a kitchen, and I'm bound to learn. We mean to camp. Maybe we shall have a ranch some day. We're bound to cook. Ah, now, Mrs. Blank, do let us in!"

That was the way it happened, and Mrs. Blank as she reported the matter, with a dash of apology in her tone, added:

"In justice to the entire sex I could not have said 'no.' Men, as I have said here before, are precisely what women make them, and are we to hold them back when they themselves see what is needed and beg for it?"

This was hard on the President, the richest woman in town, whose five boys unfortunately were known to make chaos of the best-ordered house within five minutes of their entrance therein. She had stated distinctly that she knew the altitude was responsible, working havoc with principles of every order. John Maynard's example—he being a popular boy who feared nothing and nobody, yet went his way as quietly as if altitudes did not exist—had led her own boys to some attempts on their own account, but the cook had given warning the first day, and no succeeding cook had tolerated their methods.

"It is not alone these three," Mrs. Blank continued. "There seems to be a strong wish among a good many of the High School boys who are going off camping to have a short course in cookery, and I have looked up all that there is in the way of manuals for the camp. But they say so much about beans, or it does—I couldn't get but one—and of course we all know what a wrestle it is to handle beans at this altitude. They won't be handled by any one but an expert, but still the boys ought to understand how it can be done."

"I am entirely opposed to such knowledge for either boys or men," said a voice from the rear, the voice of a protestor against all that the new committees regarded as vital. "It is clear to me that the home is more and more given over to unnatural methods of handling. I insist that men have their work to do, and that women have no right to impose upon them these strictly feminine duties. The fact that a small per cent. of men may occasionally be on ranches without servants has nothing to do with it. There usually are servants or some place to get meals. These boys have other things to do and had better be kept at them. The times are out of joint when a man wants to do a woman's work and *vice versa*, and, as you all know, I am opposed to the singular methods you seem willing to permit. I move that the boys be sent home, and that housekeeping knowledge be kept where it belongs."

"I second the motion," said the protestor's niece, in a loud voice.

"It is moved and seconded," the President began, her voice dropping into the appropriate mumble for these words, "discussion is in order."

The Chairman was already on her feet, but with no token of disturbance, her stout, comfortable figure standing much at ease and her shrewd, kindly face and twinkling eyes indicating full command of the situation. She and the altitude were on the best of terms. In fact, her methods fitted all altitudes, for they included not only wisdom, but that certainty of a laugh which in clubs, as elsewhere, is often the highest wisdom.

"There seems to be a feeling often that men and boys are to be exempt from all knowledge of everyday living except what they pick up as they go," she said, in her calm voice, a purr of general content in the full contralto. "I have had

an illustration this morning of how that theory works now and then. You know our pride in the very best grocery store this side of Pike's Peak, and how absolutely we believe in the quality of all that comes from it?"

The objector lifted her head, and an uneasy expression was noted by those nearest.

"We are all fond of rye bread at our house," the Chairman continued, peacefully—"I mean our old-fashioned New England rye bread that I generally make myself. Rye flour gives a good deal of trouble always, for, somehow or other, it will get meal worms in it, and we have to watch it very carefully. Two or three times this had been the case, and I went down to the store to have a talk with Mr. Brewster. He vowed that every pains was taken, and, of course, I knew it was and gave a little order for some of the fresh, which he said was on the way.

"Now I shall not tell you who stood near and heard, for it would not be fair. The result you can divide up among the six clerks as you like. But one of them was near and he had an ingenious and inventive mind, though evidently small knowledge of entomology or of household mysteries. 'Worms,' he said to himself, I judge. 'That means moths, for I know it's the worm that does the business. That is soon settled. Why doesn't the firm think of such things?' And at this point he crossed the street to the druggist's and returned with a package, saying nothing.

"Some days later the receivers of various packages of rye flour appeared in the store. I was one of them.

"What the dickens is up with the rye crop?" said the Governor. 'This flour knocks us all over. What have you been doing to it, Brewster?'

"That's so," said Judge Newlin, sniffing at his own package. 'My wife says we are through with rye flour if it's begun to smell like this.'

"Brewster stood there a minute very much puzzled, smelling the series of packages. Then he went to the back of the store and an exceedingly flushed clerk followed him. 'I ought to tell you, Mr. Brewster,' he said, 'that I noticed it was a little queer, but I did not know it would work that way. I put in a dozen moth balls to keep out the moths and it seems to have gone all through it.'

"'You young idiot!' Brewster began, but such a roar went up that he joined it in spite of himself. The clerk disappeared through the back door, and Mr. Brewster rolled the barrel after him. 'A hundred pounds of best Minnesota,' he said, 'but I guess that fellow knows more than he did yesterday.'

"The story has its bearings, ladies. Perhaps you see them."

Dead silence for a moment; then a laugh in which even the objector joined.

"Any further discussion?" said the President, after quiet had come; silence her only reply.

"Those in favor of the motion will signify it by saying aye."

Dead silence again.

"Contrary minds, no."

An immense "No" resounded, one of the heartiest and most unanimous votes ever passed, and the objector, whose voice had not been added to it, hurried out.

"John ought to have had more sense," she said to her niece, and thus it happened that the club knew within five minutes that her own son had taken a lesson not included in her scheme of home-training, and that the boys would under no circumstances be barred out from cooking lessons or even sewing if they wanted it.

Denver, Col.

Put to Sleep in the Dark

The weary child, the long play done,
Wags slow to bed at set of sun,
Sees mother leave, fears night begun,
But by remembered kisses made
To feel, tho' lonely, undismayed,
Glides into dreamland unafraid.

The weary man, life's long day done,
Looks lovingly at his last sun,
Sees all friends fade, fears night begun,
But by remembered mercies made
To feel, tho' dying, undismayed,
Glides into glory unafraid.

—Bishop H. W. Warren, in the Independent.

The Little Chinese Children of San Francisco

BY MARY E. BAMFORD

"Little girl's forgotten God!" declared the Chinese mother to an American teacher who went to see a Chinese family in San Francisco after their little girl had been taken out from mission school.

No doubt the pagan mother voiced her own wish, but afterwards when the missionary teacher asked, "Have you forgotten that Jesus loves you?" the child answered, "No."

There are hundreds of Chinese children in San Francisco now—quaint, chubby, lovable little folk, with their "tea-rose" skins and queer, short, pink-tasseled queues, wearing pink calico aprons or other colored blouses and trousers. On "dress-up" occasions one blouse is put on over another till the small body is stuffed out in an amusing way. In 1894 the school census-takers found in San Francisco 1,500 Chinese children of school age. In 1896 a newspaper estimated that there were not less than 2,000 native Chinese children in San Francisco, and predicted that by 1920 there would be in that city alone about 2,500 Chinese who, having been born here, would then be entitled to vote. They are the young children of today, and this is the army of pagan little folks that Christians are trying to reach. Perhaps the Christian mission school keeps the Chinese child for only a little while, but it does not always "forget God" afterwards. Witness the case of Ah To.

Two years ago the little Chinese girl Ah To attended a Christian school in San Francisco for about two months. Then she left. The teachers did not know that Ah To had been at all impressed with the Christian teaching. In her Chinese home Ah To had to work hard, doing cooking, washing dishes and caring for her little brother. Last Christmas word came to the mission teacher that Ah To had lain unconscious since the night before. The teacher called a doctor, but the child was insensible and soon passed away. But her Chinese mother told the teacher that just before Ah To died she had come out

of her insensible state and had said, "Jesus is coming! He is going to take me to heaven!"

With this confidence a Chinese girl who had never had but a few weeks of regular attendance at a Christian school passed to be forever with the Lord. Her Chinese mother said that Ah To liked to "sing Jesus" very much when she was washing dishes.

When the Chinese children grow to be seven or eight years old and are then spoken to about Jesus, some of them will shut their mouths and shake their heads. This is because they have heard Christianity talked against at home. But the little kindergarten children drink in Christian instruction.

At home Chinese children are taught to worship ancestors, idols and devils. At kindergarten Scripture is taught in Chinese. If asked, "Does Jesus love the little children?" the little ones answer with the text, "Suffer little children," etc. "Does God see us?" asks the teacher, and the answer is, "The eyes of the Lord are in every place."

An American lady who visited the kindergarten looked at the little Chinese tots and asked, "Do you expect to teach them anything?" Indeed, they are capable of learning and tell at home what they have learned. The mothers listen to them as they would not to the missionary.

Sad is the sight of death and its superstition in a Chinese home. One girl, Sā Gow, went to the Christian school. She learned to sing in English and Chinese. There she caught cold. It developed quick consumption. The mission teacher used to go to see Sā Gow, and even when she was very ill, when the teacher sang, the little girl would try to join in, one word at a time, gasping, and then singing a word.

At last, one day Sā Gow died. The teacher found the dead girl with her head turned toward the door, after Chinese custom. The bundle of her clothes lay by her side. It is a Chinese peculiarity to hide grief. Chinese believe that some evil spirit has caused the death, and so they suppress their grief, lest the evil spirit should find out that they care for what he has done. Sā Gow's father said: "O, it's all right! I don't care." But the poor mother could not hide her grief.

Alas, for the aching Chinese mother-hearts in San Francisco! May the little children bring to these shut-in mothers the good news of the gospel of Jesus Christ!

Weeds

I have noticed that when I fill my garden with strong, healthy plants I have comparatively little trouble with weeds; but if there is much unoccupied space I am kept constantly fighting the persistent chickweed, the coarse dock, the valiant plantain. In a shady corner of my yard, which, notwithstanding my efforts, used to be an unsightly spot, I have found that the introduction of vigorous woodland ferns has greatly disheartened the weeds. In a sunny bed, which early in the season calls for a good deal of labor, after my nasturtiums are well grown, with their great shield-shaped leaves and brilliant blossoms, the weeds are generally crowded out, and give up the struggle for existence. So I am led to hope that in my moral garden a constant strengthening of the virtues will in time completely discourage the vices.

R. T.

Closet and Altar

Study to show thyself approved unto God, a workman that needeth not to be ashamed.

Sweet is the destiny of all trades, whether of the brows or of the mind. God never allowed any man to do nothing. How miserable is the condition of those men who spend the time as if it were given them, and not lent; as if hours were waste creatures, and such as never should be accounted for; as if God would take this for a good bill of reckoning: *Item, spent upon my pleasure, forty years!*—*Bishop Hall.*

Real work disposes and qualifies a man to believe in a real destiny—a real God.—*Mrs. A. D. T. Whitney.*

He that would ripen and perfect his soul must attend to the religious uses of his daily work—seeing the unseen in its seen, heeding it, not with a dry punctiliousness, but lovingly, so turning the active life of each working day into a means of grace.—*Henry Drummond.*

Lord, help me to take fewer things into my hands and to do them well.—*Wayland Hoyt.*

Work, work, work! That is the grand panacea for sorrow; and, mercifully, there is no end of work to be done in this world, if anybody will do it.—*Dinah M. Craik.*

But I think the King of that country comes out from his tireless host, And walks in this world of the weary, as if he loved it the most; For here in the dusty confusion, with eyes that are heavy and dim, He meets again the laboring men who are looking and longing for him.

He cancels the curse of Eden, and brings them a blessing instead: Blessed are they that labor, for Jesus partakes of their bread. He puts his hand to their burdens, he enters their homes at night: Who does his best shall have as guest the Master of life and of light.

This is the gospel of labor—ring it, ye bells of the kirk— The Lord of Love came down from above, to live with the men who work. This is the rose that he planted here in the thorn-cursed soil— Heaven is blest with perfect rest, but the blessing of earth is toil.

Henry van Dyke.

Knowledge is gained by toil and truth and love and self-restraint. And these four things do not abide with vice.—*Arthur Helps.*

I do not know any one promise in all the Bible for the lingerers.—*Frances R. Havergal.*

O God, who hast ordained that whatsoever is to be desired should be sought by labor, and who, by thy blessing, bringest honest labor to good effect, look with mercy upon my studies and endeavors. Grant me, O Lord, to design only what is lawful and right; and afford me calmness of mind and steadiness of purpose, that I may so do thy will in this short life as to obtain happiness in the world to come for the sake of Jesus Christ our Lord. Amen.

An Aid to Letter-Writing

BY ELIZABETH ROBBINS

There were seven letters that Mrs. May ought to write at once; she positively could not delay any longer. The prospect was not a pleasant one, for letter-writing did not come easy to her unless she was in the mood, and on this particular day she was not at all in the mood. She knew she should spend far more time trying to think what to write than in the actual writing. It would probably take her two whole afternoons, and very likely the evenings besides.

An idea occurred to her: she would make out a memorandum for each letter before beginning any of them. She accordingly took a half sheet of paper and set down in a vertical column, with a space between them, the names of the seven to whom she was to write. At the head of the list was her Aunt Alice. Mrs. May read over the letter her aunt had written her three months before, and when she came to a question or anything to which she wished to refer she made a note of it on her list, afterward adding the subjects on which she herself wished to write. Her memorandum finally read something like this:

"Aunt Alice: Apologies for not writing—her lameness—Johnnie's whooping-cough—recipe she asked for—her husband's recent trip to California—my experience in jelly-making—how I remodeled my summer silk—our new minister—health of my family."

Then Mrs. May went to the next name, that of an uncle who was a shut-in and a great reader. This was what she wrote beside his name:

"The fine weather and his pleasant room—article in *Century* I want him to read—Miss Johnston's last story—Chinese affairs—William J. Bryan—caricatures in recent magazine—inclose newspaper clipping of wonderful surgical operation—hope his health is better than when he wrote—the Stevenson letters." The next name was that of a little cousin, who had presented her with a book-mark:

"Jessie: Thanks for book-mark—her school—my cat and the tricks I have taught her—how I tied an ear of corn to the pear tree, and the blue jays who came and ate it—her baby brother—hope they'll visit us this summer—love to her mother."

So Mrs. May continued down her list, and it took much less time than here appears. When it was complete she began the letters themselves. With the memorandum before her there was no waiting for ideas, and her pen glided over the paper without pause. As she wrote, the mood she wanted came, and what had promised to be a task proved a pleasant recreation. Before the sun set she had written the seven letters—longer ones than she had at first intended—and had them addressed and stamped ready for the mail.

Before green apples blush,
Before green nuts embrown,
Why, one day in the country
Is worth a month in town—
Is worth a day and a year
Of the dusty, musty, lag-last fashion
That days drone everywhere.

—*Christina Rossetti.*

There is no true friendship but that which God cements.—*St. Augustine.*

Mellin's Food

THE development of the infant mind is a wonderfully interesting process. Each day brings a new experience to the little one, and a new word is spoken, which indicates the progress. The brain is greatly influenced by, and is dependent on, the physical condition and general health of the body. In order to maintain the proper physical condition it is absolutely necessary to give the baby proper food.

Mellin's Food and fresh milk is, physiologically, a proper infants' food; it contains the correct amount of necessary nutritive elements, and combines them in the right proportion, and does not introduce insoluble, indigestible, and non-nutritious constituents. Mellin's Food is a food that feeds.

I received the little book and sample of food which you sent and thank you most kindly. In the first six weeks of her little life my baby gained only one pound, but after using Mellin's Food she gained a pound in one week, so you may know how pleased we are with it.

Mrs. PAUL DICKINSON
1812 Melrose St., Chicago, Ill.

I have had most satisfactory results from the use of your Mellin's Food. I raised my boy on it, and found no fretting; and his teething was so natural we hardly noticed them when coming. So great was the effect on the child I decided to try Mellin's Food on my little girl. She is now one year old, has all the front teeth, and is a bright, healthy baby. I cheerfully recommend Mellin's Food to all mothers.

Mrs. B. C. FOOT
74 Carolina Ave., Jamaica Plain, Boston, Mass.
SEND A POSTAL FOR A FREE
SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.

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Cream of Wheat

is made of wheat grown in the northwest, which is very largely gluten. It has most of the starch washed out in process of preparation and is distinctly muscle-building food.

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The Conversation Corner

OUR Corner readers, young and old, are making all sorts of water trips, in this vacation season, on ocean, gulf, bay, lake, pond, river and creek, but I doubt whether any one of them has voyaged with the surroundings shown in the accompanying picture, which was recently handed me by a Florida friend. It was taken, he said, on the Blue Spring Run, a tributary of the St. Johns River. The steamer is the "Undine." A water-sprite sailing through beautiful hyacinths and under overhanging palmettos on a tropical stream—how poetical that sounds! But as a matter of plain fact, the nymph and her passengers probably find that the pursuit of pleasure and beauty is made under great difficulties.

The scene is such a strange one that I have taken pains to learn more about it. A United States engineer, familiar with Florida "river and harbor improvements," writes:

... The water hyacinth grows rapidly, and, like the European sparrow and Colorado beetle, it has "come to stay." It was brought, I believe, to Florida by some West India tourists. It has a beautiful flower and leaf. An effort has been made to secure Government aid in getting the thing out of the rivers.

T. R.
Portland, Me.

Then I wrote to the editor of the *Forest and Stream*, who is a standard authority on everything connected with outdoor life in Florida, and received this reply:

... At present, they do keep up navigation on the upper St. Johns, the Oklawaha boats and others, but with great difficulty. The tributary streams are for the most part entirely choked. No adequate remedy has yet been found. The hyacinth is largely used as fodder for cattle. Your "Cornerers" ought to note that the introduction of this pest is like that of the English daisy, the English sparrow, the Roman thistle, your Massachusetts moth and other plagues. [And the prairie dogs of Nantucket, about which I have just learned something new—will tell it later. Mr. M.] Congress has recently passed a law prohibiting the importation of birds and animals not approved by the Department of Agriculture. If you wish to be very wise, you might make the comment that a child might scatter a bunch of flowers that the ingenuity of a whole nation could not find the cure of.

New York City.

C. B. R.

The same gentleman sends me a Florida paper of recent date, containing a long article about the hyacinth pest, which shows that it is unchecked, despite the different measures adopted to remove it. One method, for a time fairly successful, made use of chemicals, which floating on the water killed the plants. Another was to fasten together two long timbers at one end, resembling an immense pair of shears. With the closed end pointing up stream, the open ends, including a great mass of plants, were drawn together. The mass was so com-

pact that the workmen could work about on it—keeping a sharp lookout for moccasins and other water-snakes! It was towed out the creek and set adrift on the tide. This account says that the log rafts coming down the St. Johns are covered with masses of hyacinth, concealing the logs from sight, and that a creek at Jacksonville, through which were transported thousands of cords of wood for the city's electric and water works, had to be abandoned.

Happening in at a Massachusetts church a few Sundays ago where President Ward of Rollins College (Florida) was the preacher—his text being about the disciples drawing the net—I wrote him asking how the net would work in the St. Johns River, and now have this additional information:

... I think the flower was brought by a retired military officer to his Florida home, on account of its beauty. One little incident

a protest, as the cattle and pigs are very fond of the plant. The blossoms are very pretty. They grow in spiral form, of a delicate lavender shade, with a single spot of bright yellow, about the size of a pea, on the lower leaf, with a ring of blue around the yellow. They are not fragrant. I was on the steamer one time coming from Palatka. The river at that place was about two miles wide. I could not see the water for the hyacinths. It was like a green meadow. Steamers have been blockaded by them near Palatka and have had to stay all night.

A good many people go from here to the seashore for the summer, but I stay at home, ride horseback, row and swim. It is very warm here, but we do not feel it much, as we get a breeze on the lake. I had been thinking of writing you since reading the Corner of May 24, particularly the letter of C. B. J. from the Connecticut Valley, which interested mamma, as it carried her home to New Brunswick, where she used to hear the sweet-voiced bird, "Old Sam Peabody." She never heard of the bird in any other place. In the early summer mornings they will be heard calling, one to the other. The picture of the moose in the Corner of June 21 was also familiar to her, as those animals were quite plenty in the New Brunswick woods when she was a child.

EMMA O.
Pomona, Fla.

That reference to the animals introduces another letter in my drawer:

My Dear Mr. Martin: The picture in June 21 leads me to tell your little readers that wild deer have frequently been seen in this neighborhood during the last few years. Two have been seen this summer at different times quite near the village, accompanied by a young deer. A few days ago a young man saw the baby deer alone, so near where he was working that he caught it after a good run. When caught the little fellow laid his head on his captor's shoulder and was taken

to several homes for exhibition. On a carpet he would scamper quite fast, but on a painted floor he could make no headway, his feet sliding from under him. After the baby deer had made several calls, he was carried back where he had been found and released.

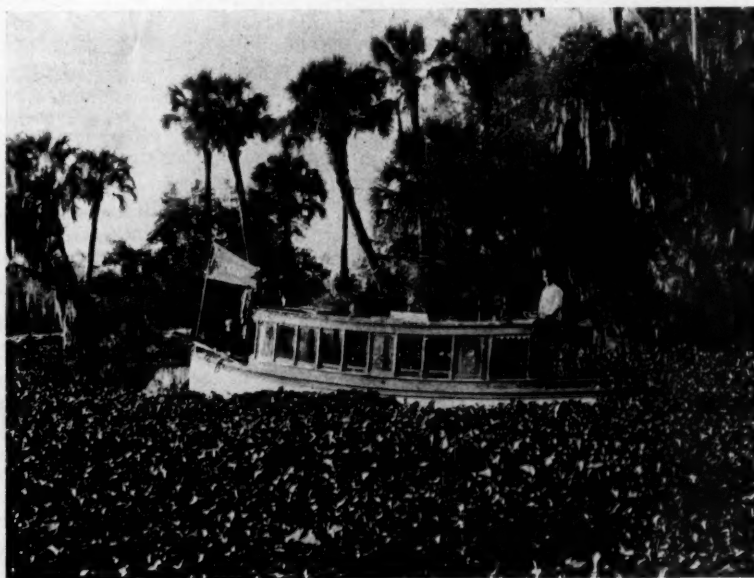
Hollis, N. H.

OLD FELLOW.

How kind to let the little dear go back home! The reference to the "Peabody birds" calling each other reminds me of a story told me by a gentleman in Nantucket the other day of a little boy named Robert White, who heard the familiar note of the quail, and immediately exclaimed, "O, a little bird is calling me!"

Returning to the hyacinth, a pamphlet sent me from the United States Department of Agriculture speaks of the hope that some inimical insect may be introduced to destroy the hyacinth. How wisely nature is arranged! P. S.—And now I have just seen a lady from Florida who tells me that the alligators dislike the hyacinth, because they cannot come up through it to breathe, and they always give it a wide berth. She called my attention to the live oak trees, with their hanging moss, which so many of our readers have seen in Florida.

Mr. Martin



which I remember seems amusing now. A friend of mine, while rowing on a lake, found a specimen of the flower floating and brought it home, but his wife insisted on his taking it back and giving it to the gentleman, whose ranch adjoined their own, supposing it to be a valuable specimen which he had put into the water! It has grown to be a dreadful pest, and is common now all over the state. Miles and miles of the St. Johns River are closed to navigation by its growth. I have been aboard steamers which were unable to reach the landing because of the masses of flowers impeding the wheel. A Government appropriation has been already made, but it has been found impossible to devise any method for removing the plant. You know it does not take root, but floats up and down on the water. We are all nervous in Florida about what is to be done with it. G. M. W.

And now comes a letter from one of our members in Florida, which is, of course, best authority of all!

Dear Mr. Martin: It is said that the hyacinth was brought to Florida from China, by a gentleman who bought a place on "Deep Creek," which runs from Crescent Lake into the St. Johns River. He put the hyacinth in the basin of his fountain; it was soon too full—he took some out and put them in the creek. They soon spread to what they are now. They are not so plenty now, as an insect is at work at them. The Transportation Company applied to the Government for appropriations to clear out the river, but the stock men put in

Christ's Ideals of Character*

VI. The Ministering Spirit

BY REV. A. E. DUNNING

How did Jesus differ from accredited teachers of the law? This was a vital question to Jewish rulers who had come to fear his influence with the people. They sought to find out his position and to see what made him the dangerous heretic they believed him to be. When he disappeared from Galilee with his remaining followers they sought him. Apparently some of the rulers came on him somewhere on the east side of the lake of Galilee; and one of them, an interpreter of the law, asked him a test question. It was in the line of the teaching of Jesus, who claimed that his mission was to give to men eternal life. This lawyer said to him, "Master, what shall I do to inherit eternal life?" [v. 25]. For answer, Jesus made him repeat the fundamental law of the Jewish Church, as Moses had taught it [v. 27]. Then Jesus answered him, "This do, and thou shalt live." That was perfectly orthodox. The lawyer had found nothing to criticize, nothing he did not already know. He had to ask something further. By his next question he gained something new. Jesus came not to destroy the law, but to fulfill it, which the Jews had so far failed to do that they had ceased to understand it. To the question, "Who is my neighbor?" Jesus answered, explaining:

1. *What brotherhood includes.* For he made the word neighbor as strong as the Jews made the word brother. Their statutes clearly limited their obligations to their own race—"the children of thy people" [Lev. 19: 18]. Jesus fixed the lawyer's attention on "a certain man." Nothing was said of his nationality, his religious belief, his color, character, education or business. The only thing that distinguished him was that he was in need. Robbed, wounded, friendless, a stranger, this "certain man" is before us with the Son of Man, our Saviour, as his advocate. He is in our own town or city, a derelict in society, sometimes through no fault of his, sometimes by his own mistakes or sins. He is rich, perhaps, but making a failure of life. He may be an Indian on a reservation, a Negro willing to be destitute, a South Sea islander, a sick, starving, repulsive child in India. He may be a Chinaman fighting "foreign devils." The Jews said, "Thou shalt hate thine enemy." Jesus said, "Love your enemies." His lesson is, Help every one, so far as you can, to realize the true ideal. Commerce, education, war, government—all must be used to give to all men their best opportunity to live the best lives. And every one in need is a neighbor and a brother. That truth which Jesus taught is breaking down the barriers which separate nations, melting away the walls between classes and sects, transforming human society by bringing every one to welcome the claim of every other one who is in need.

2. *What brotherhood rests upon.* Its basis is "the great and first commandment." Only love to God brings men to

realize human brotherhood. The second commandment is like unto, is of the same nature as the first. The two commandments are in essence one, and on them hang all the law and the prophets. The Christian sees in every one the possibilities of likeness in character to the Son of God, and therefore, because he loves God, his Father, he seeks the welfare of all his fellowmen. This is the spirit of modern missions, which sees the potential image of God in the Chinaman, African, Cuban, Filipino, and therefore leads Christians to carry or send to all nations and races the truth which interpreted by love will make the likeness actual. We may differ sharply as to the ways in which this ought to be done, but that which makes the motive worthy and will finally bring the work to success is loyalty to the two great commandments.

3. *How brotherhood expresses itself.* Brotherhood meets first the need that is most felt. The first need of the wounded man by the wayside was medical attendance and kindly care. The priest who went by would have given the stranger professional attention if he had been a Jew, but ordinary human need was beyond the limit of his interest, and the same was true of the Levite. The Samaritan had, first of all, an interest in his fellowmen as men, and that being the case it was of minor consequence to what nation or race he or the object of his kindness belonged. In this fact was the point of our Lord's lesson, which still in Christian nations is but partly understood. When he taught it to his townspeople in Nazareth they tried to kill him for daring to suggest it. The lawyer admitted that the Samaritan whom he despised was the only one in the story who acted as a neighbor, but there is no indication that he or his fellow-lawyers put the lesson into practice. They were of the class who sought to kill Jesus and succeeded. The doctrine of brotherhood is today sentimentally preached by those who do not practice it and despised by many who profess to be as loyal to their nation as the lawyer did. But it is practiced more widely than ever before and by many who do not preach it. Some of these, like Abou Ben Adhem, may find their names high in the list of the world's benefactors.

4. *The spirit of brotherhood illustrated.* It seems plain that, in the mind of the writer of this gospel, the incident of Martha and Mary belongs with the parable of the Good Samaritan, both showing the way to inherit eternal life. Martha was

busy serving another, but was embittering her service with criticism of her sister and so marring the excellence of her service. She learned that the sister whose conduct she disapproved had chosen the good part, that is, had found and would keep eternal life. Something of the priest and the Levite mingled with Martha's service. Something of the Samaritan's unconscious devotion to needy humanity was to be found in Mary's teachable disposition at the feet of her Master.

The substance of all the teaching is that to know God and Jesus Christ is eternal life, for it is to have the divine spirit which responds to the uttermost and with unflinching patience to the cry of human need from whatever source it comes. It is a long and weary way to the full satisfaction of that need. But every one in every land who is trying to satisfy it is in some measure re-living the life of Jesus Christ and therefore inherits eternal life.

The Church Prayer Meeting

Topic, Sept. 2-8. The Wages of Labor for God. John 6: 22-29; Rom. 6: 21-23; James 1: 12-21.

How far is the desire of reward a proper Christian motive? What sort of wages does God pay?

[For prayer meeting editorial see page 273.]

Missionary Topic: Points from Current Missionary Literature. Ps. 72: 1-20.

He loseth nothing who keeps God for his friend.—English Proverb.



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Stewart Hartshorn

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*The Sunday School Lesson for Sept. 9. Text, Luke 10: 25-41. International Lesson, The Good Samaritan.

Literature

A Pre-historic Library

It has just been announced that Prof. H. V. Hilprecht, the leader of the expedition of the University of Pennsylvania, which has been exploring and excavating at Nippur in Babylonia, has returned to Constantinople with great news. The researches of the party at Nippur have resulted already in the discovery of the library of the great temple. More than seventeen thousand tablets have been found, treating of historical and literary subjects, and the most recent in date is not later than the year 2280, B. C. It is anticipated that five years will be required to investigate the remainder of the library ruins thoroughly and the revelations to be made can only be conjectured.

This appears to be by far the most complete and rewarding discovery of the sort ever made. Nothing accomplished in Egypt equals its importance. There is every reason for believing that, when these thousands of tablets shall have been deciphered, information concerning the degree and quality of ancient civilization in that part of the world unparalleled hitherto will have been secured. A flood of trustworthy light will have been thrown upon the social, commercial, civil and religious characteristics of that remote age which will be of immense interest, as well as of lasting value in correcting and adding to our knowledge of the ancient races.

If anything were needed to demonstrate the importance of prosecuting the work of investigating the localities in the Orient which are known to have been the centers of life and learning long ago, it is supplied convincingly by such discoveries as this. Similar results, in character if not in extent, already have been accomplished in Egypt, Palestine and Greece, and it should be a source of pride that American universities and exploration societies have been so conspicuously active and successful in the work. What better use can our wealthy men make of their money than to see that such investigations, when undertaken by authorized and competent men, are amply equipped with funds? Some of them already are beginning to show interest in the matter. There ought to be a generous rivalry among them in regard to it. Not merely Biblical learning but knowledge of all sorts must be greatly increased by the results certain to be attained.

The Westminster Theology

The famous Westminster Assembly, which met in 1643-9, embodied in its confessional documents a system of theology which has held its own with wonderful success down to the present time. Although it is by no means so widely accepted as it used to be as a whole, some large bodies of Christians still accept and urge it as a system with a loyalty hardly ever surpassed, and by others many of its leading doctrines continue to be held with little or no modification. It is the system which the Presbyterian denomination especially cherishes as the embodiment and expression of its belief, and many Congregationalists still adhere to it.

Dr. E. D. Morris, *emeritus* professor of theology in Lane Seminary, has written an exposition of it and a commentary upon it in his new volume, *Theology of the Westminster Symbols*,* in which he has summarized the results of the study of his lifetime. Convinced that systematic theology is indispensable to the progress and even the life of evangelical Christianity, he regards the Presbyterian Church as pre-eminently the doctrinal church, and believes that what it is and has accomplished is due principally to the influence upon it of the Westminster Confessions. It is therefore a labor of love not less than a duty which he has performed in this massive work.

He rightly attaches large importance to the historical setting of these symbols, and traces the development of doctrinal belief in Great Britain, as well as on the continent of Europe, which paved the way for their formulation. He does not confine his study to Protestantism alone, but takes account of the principal formularies of the Greek and Roman churches, and also, of course, of the three ancient creeds of ecumenical Christendom. He includes likewise such emendations as have been made from time to time by English, Scotch and especially American Presbyterians, and he has bestowed careful attention upon whatever commentaries or other works reputable scholars heretofore have given to the world upon the subject. His purpose is to explain the Confessions and justify their long and wide sway over human religious thought, but, even more, to set forth through them and in connection with them the essential truths of the gospel of Christ.

The volume includes fifteen lectures, most of which treat of distinct doctrines. The first serves as a historical introduction to the series and the last as an estimate of the Westminster Assembly and a review of its work as a whole. The other thirteen deal with the Scriptures, God, Man, Christ, the Plan and Process of Salvation, the Christian Life, the Law of God, Civil Relations and Duties, the Church, Sacraments, Ordinances and Worship, and Eschatology. The special interest of the discussion lies not so much in its exposition of the positions advanced in the Westminster Confessions, because they are well known, as in the explanations of the modifications and improvements of them which have come to be accepted. For instance, the Westminster divines were only willing to assert that the infants of believers are saved. But Dr. Morris shows that the present doctrine of evangelical Protestantism is that all infants who die are saved, and states that the proposed revision of the symbols will so declare.

He labors faithfully over the doctrine of election, evidently seeking to interpret it with as little severity as possible. But the old difficulty is as hard to face as ever, how a just God can have foreordained to condemn beings brought into existence without their previous acceptance of the responsibilities of life. The Westminster divines treated the matter as if man before birth had made a covenant with God and after birth had broken it, and modern theologians have not yet succeeded in justifying this theory, although Dr. Morris comes as near to doing so as

any one. So, too, in reference to inspiration he holds an extremely conservative position, and thinks that the Biblical record is "without anything that can properly be called an error." He regards the Bible both as being and as containing a revelation from God, and herein he is in accord with the symbols. As to eschatology, he holds to the fact of an intermediate state, the final judgment and the dramatic second coming of our Lord, as they have long been believed in in harmony with the Westminster teaching.

The volume suggests plainly why there is so much reluctance among the Presbyterians to revise these ancient symbols. Apart from the reverence justly due to their antiquity and their wide and mighty influence over the church, which well may cause men to shrink from modifying them, it is evident that the attempt to alter them may be like opening a flood-gate. A host of new claims and interpretations are certain to rush in and demand acceptance, and what the results will be no man can venture to forecast. But they certainly will be very different from the confessions as they now stand. Dr. Morris represents well the old, and justly honored, school of doctrinal interpreters and teachers. But it is diminishing fast because younger, although not less scholarly or consecrated, students can no longer accept some of its positions. When they have become influential enough they will modify these statements. They will retain the substance of many of the Westminster articles, and they probably will retain some intact. But others they will modify radically, or even omit wholly.

The simple fact is that the Westminster symbols, grand although they were in themselves, and noble although the work has been which they have done for the church, were not inspired, have not an eternal, infallible significance, and no longer state the generally accepted doctrines of the gospel in a sufficiently accurate and available form. Therefore they must be modified, even, while they continue to be held in honor. And this modifying process, after all, is only that to which they have repeatedly been subjected heretofore, and but for which even Dr. Morris himself hardly would be able to assent to them today.

The Economics of Distribution*

This is an analytical work by J. A. Hobson, seeking to construct an intelligible, self-consistent theory of distribution. The processes of bargaining by which distribution is accomplished are examined, the separate work of each factor in the process being assigned and explained, stage by stage. Some restatement of familiar problems is rendered necessary by the effort to co-ordinate the various factors of production, to bring payments for the use of land, labor and capital under a common law of price, and to show that the same economic forces which determine the prices of commodities apply to the sale of all these uses of the factors of production. The author claims that he has reached and declared a common law of price applicable to every kind of a sale.

Distribution he defines as, or as conditioned upon, the process of fixing market prices, the prices of goods in course of

* Champlin Press, Columbus, O.

* Macmillan Co. \$1.25.

production or of the different forms of land, capital and labor which serve to produce. But bargainers do not meet in free competition, he declares, and he holds that it is a false theory that the enlightened self-interest of producers keeps normal prices down to the bare cost of production, so that the community of consumers reaps the whole gain of modern industrial improvements. The true surplus value is due to the hindrances to perfect equality of bargaining power in the owners of the various factors of production.

The inequality of competition may be countervailed by securing equality of economic opportunity for individuals. Or, if this be impracticable, he suggests that this inequality be allowed to continue and issue in "forced gains" and that it be redressed afterwards by taxation. Should this prove insufficient as a remedy, he thinks that public monopoly in time will be substituted for the private monopolies in connection with which the inequality exists.

We think that Mr. Hobson narrows much too far the limits of equal and fair bargaining. We cannot indorse his statement that "outside the ordinary range of industry . . . an equal bargain is never struck except by chance," nor does he seem to perceive how large a proportion of bargains the "ordinary range of industry" includes. But, in spite of some apparent overstatements, his book is a thoughtful study of its topic which merits the attention of students.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGION

A Supplemental Bible Question Course of Fifty-two Lessons. By J. B. Smith. pp. 141. J. D. Wattles & Co. Philadelphia. Contains sets of questions intended to impress the principal facts of Biblical history, biography, geography, etc. Simple and well arranged. A practical, serviceable scheme.

FICTION

The Golden Fleece. By Amédée Achard. pp. 435. L. C. Page & Co. Boston. \$1.50. A lively and picturesque historical novel of the days of Louis XIV. of France and Mlle. de la Vallière. Private romances and rivalries interblend with court plottings and the movements of national and international affairs most intricately. The excitement of the involved plot is maintained to the very end. The story is a plain-spoken account of some dramatic characteristics of a coarse and often brutal age. But it is strong, graphic and engrossing.

Edward Barry. By Louis Becke. pp. 305. L. C. Page & Co. Boston. \$1.50. Dramatic and thrilling. Too gory for most of us. Not as skillfully written as the author's earlier productions, as we recall them. Yet a vivid picture of marine life and intrigue in the South Pacific.

Unto the Heights of Simplicity. By Johannes Reimers. pp. 288. L. C. Page & Co. Boston. \$1.50.

Superficial and crude, yet with elements of power. Makes protest against evil and points several important morals. Interesting in a degree but hardly engrossing.

MISCELLANEOUS

Political Parties in the United States. By J. H. Hopkins. pp. 477. G. P. Putnam's Sons. New York. \$2.50.

A Book for All Readers. By A. R. Spofford. pp. 509. G. P. Putnam's Sons. New York. \$2.00.

Seneca's Tranquillity of Mind. Translated by Dr. W. B. Langsdorf. pp. 141. G. P. Putnam's Sons. \$1.00.

Fine renderings of two important essays by the famous Roman moralist.

Now. By Alexander McKenzie, D. D. pp. 27. **Making the Most of Social Opportunities.** By Lucia A. Mead. pp. 28. **Graven on the Tables.** By W. E. Love. pp. 32. **On the Training of Lovers.** By Austin Bierbower. pp. 32. L. C. Page & Co. Boston. Each 35 cents.

Four suggestive, practical, stimulating and eminently readable issues in the Day's Work Series.

The First Book of Birds. By Olive Thorne Miller. pp. 149. Houghton, Mifflin & Co. 60 cents.

Intended for schools. An expansion of the author's Children's Talks. Careful in regard to facts and delightful in manner. Illustrated and attractively issued. A superior work.

Notes

Germany is stated to surpass all other nations in the total number of books annually printed, and also not only in the department of science but in that of fiction.

The valuable historical library of the late Hon. George D. Balcom, of Claremont, N. H., has passed into the hands of Mr. C. F. Libbie, of Boston. Presumably it is to be disposed of by sale.

A bronze tablet in honor of General John Patterson, a Yale graduate in 1762 and an eminent Revolutionary soldier, and subsequently a man of mark in the young republic, is about to be put up in the Battell Chapel at Yale, but ultimately will have a place in the new Memorial Hall.

Mlle. Dosne, the heiress of M. Thiers, has given to the French National Library fourteen large boxes of unpublished papers, letters, etc., left by the famous statesman. Many of them are of much importance in connection with political or literary history, but none are to be made public until after the death of the giver.

Apparently Martin Luther was the most prolific author of his own time and probably of all time. Mr. Henry Brewster in the Boston Transcript quotes a recent biographer of Luther as saying that in six years he wrote 386 works, and that during the same period less than a thousand were printed in the whole of Germany.

In overhauling the Corcoran Art Gallery in Washington recently, a plaster cast of the face of Gen. Robert E. Lee was found. Clark Mills made a death mask of Lee at the death of the latter when president of Washington and Lee University. For ten years its whereabouts has been unknown. It will be sent to the Southern university but a bronze copy will be made for the Corcoran Gallery.

The editor of this department contributed to the *New England Magazine* for September, 1889, an article on Congregationalism in America. His attention has only just been called to the fact that it was stated therein that the Creed Commission of 1883 reached a unanimous conclusion. This, of course, is not true. Dr. E. P. Goodwin and the late Drs. E. K. Alden and W. S. Karr did not unite with the others in the result.

Six Hundred and Sixteen Happy Days

If forty-four mothers and children go to Rosemary Cottage for two weeks, what is the result? Here is a multiplication problem. And during the summer four parties are sent. One can figure up the number of pleasant days—rainy ones are pleasant too—but no one can count the gain in health, in courage to face the future and in unconsciously learned lessons.

Rosemary Cottage, at Eliot, Me., is carried on by the Boston Fresh Air Fund and is under the direct charge of Rev. D. W. Waldron. The 16th of this month the last party for the year went there. The train left Boston at 3.30 P. M., but at twenty minutes to three all but two were there. No one was going to risk being left.

"What, those fresh air people," exclaimed

the passing critic; "look at the roses in that hat!"

It was quite true that they were not clad in picturesque tatters, but were neatly, sometimes tastefully, dressed. To the superficial critic this was proof that they didn't need assistance, but the city missionaries who gave the invitations could have told why each one was going. One little boy had had convulsions.

"Take him away, if he can have his clothes put on," said the doctor.

A three-year-old girl with yellow curls, dressed in white, had never walked a step. She was going into the country to get some strength. Many families had the same story in common—hard work, little pay, sickness and discouragement.

They went in a special car to Eliot, where they were met by carriages which took them to the cottage, half a mile distant. The matron and her assistants, four girls just out of college, came down the walk to greet the visitors and take them to rooms already assigned.

There are sixteen bedrooms in the cottage, daintily furnished. On each washstand is a washrag and a cake of soap, on each dressing-case a pincushion and a Bible. The walls are covered with pictures. Very different are the rooms from which the guests come.

The supper bell rang almost before hands had been washed and hair smoothed, and the hungry children trooped into the dining-room. The tables were covered with spotless cloths—but then everything is spotless at Rosemary—and in the center of each was a bunch of flowers. Name cards were at each place, so the visitors were soon seated, the babies lifted into their high chairs and their bibs tied on. One little girl was so hungry that she just couldn't wait and plunged her two little hands into the dish of blackberries before her. A small boy dispelled the first stiffness by tipping over his glass of milk, and soon all were chattering like old friends.

There was abundance of milk and such good bread and butter. "I don't care for the cake, I'd rather eat this bread," said one woman, but the children found no difficulty in making way with both and only stopped when they couldn't eat another mouthful.

The babies were tired and the mothers, too, so there was no singing this evening, though usually they gather in the parlor, where they sing gospel hymns and learn college songs, which are a delightful novelty to them. An assembly hall, where all can gather without being crowded and where the children can play on rainy days, is one of the things for which the managers hope.

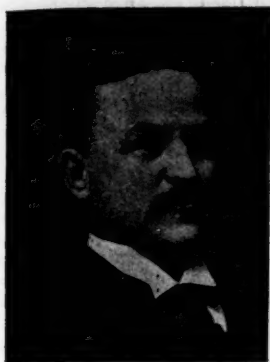
The next morning after breakfast some of the party started off to explore the country. Seven acres of land belongs to the cottage—no one could count the acres of view. Mothers in the neatest of calico wrappers sat on the piazza and in the hammocks, watching the children and sewing, for even in vacation time mothers must make dresses for the restless little bodies. The smaller children made tentative advances toward acquaintance and the older ones crocheted and read. One tiny tot was so overwhelmed by the riches of the library that she could not make a choice, but staggered about with a whole armful of books.

Some one asked the different children what they liked best there. Some said, "The grass," others, "The trees," "The air," or "The hammocks," but one little Norwegian boy liked best of all the flag waving in the breeze, and one little girl was glad "There ain't no dishes to wash."

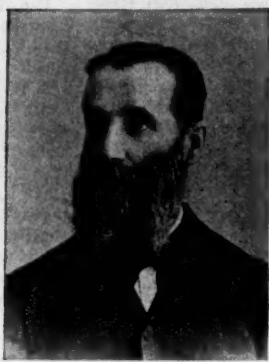
M. A. H.

The Cincinnati superintendent of schools has decided to discontinue the use in the city schools of charts showing diseases caused by alcohol. He does this because he believes that children are better taught temperance by showing its benefits than by exhibiting to them revolting pictures of the effects of intemperance. A little girl who had grown familiar with these charts at school, remarked on seeing a brilliant sunset, "It looks just like the inside of a drunkard's stomach."

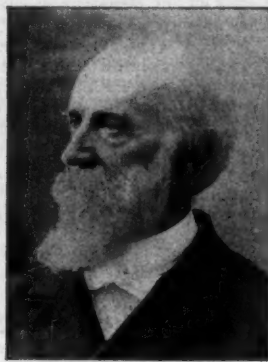
The Rescued Peking Missionaries



REV. W. S. AMENT
(Orosco, Mich.)



REV. ARTHUR H. SMITH
(Clifton, Ill.)



REV. CHAUNCEY GOODRICH
(Hinsdale, Mass.)



REV. C. E. EWING
(Dunreith, Mass.)

On the 22d the officials of the American board in Boston received word from Peking, by cable, that thirty-five of its missionaries were safe in Peking and under the protection of the armed forces of the allies. This message confirmed hopes that had been cherished for some time of the safety in Peking, not only of the staff of Peking workers, but also of those from Tung-chow, Pang-Chuang and Lin Ching, who soon after the original outbreak were forced to flee for refuge to the capital and were fortunate enough to gain shelter there along with the inhabitants of the legations and the missionaries of other societies. Following is the list of the missionaries whose safety was assured:

Of Peking: Rev. W. S. Ament, Rev. C. E. Ewing, wife and two children, Miss Ada Haven, Miss Nellie Russell, Mrs. J. L. Mateer. Of Tung-chow: Miss Mary E. Andrews, Miss Jane G. Evans, Miss Abbie G. Chapin, Rev. Chauncey Goodrich, D. D., wife and three children, James H. Ingram, M. D., wife and two children, Miss Luella Miner, Rev. E. G. Tewksbury, wife and two children, Rev. Howard S. Galt and wife. Of Pang-Chuang: Rev. Arthur H. Smith, D. D., and wife, the Misses E. Gertrude and H. Grace Wyckoff. Of Lin Ching: Rev. F. M. Chapin, wife and two children.

The message which brought this news was prefaced by the apt quotation from Ps. 124: 7: "Our soul is escaped as a bird out of the snare of the fowler: the snare is broken, and we are escaped."

Within a few hours similar messages came to the officials of the Presbyterian and Methodist boards in New York city telling of the safety of their workers in Peking. Doubtless many of the long beleaguered workers are in far from the best of health, owing to the lack of food, to confinement and the intense strain. But all seem to have come out of the ordeal in good shape, with only one death in the colony, and that a child of Dr. Inglis. Probably as soon as it is possible to give them an adequate escort the women and children and some of the men will start for the coast, and thence to Japan and home. A report from Taku dated

the 24th says that "a hundred civilians including the customs force are on their way down the river from Peking." A report from Peking dated the 19th coming via London says "forty Americans with an escort of United States troops start for Tientsin tomorrow." Presumably some of these are missionaries with their families. A dispatch from Peking to the New York Herald dated the 17th says "the missionaries are well and expect to return to England and America as soon as a convoy to Tientsin can be made up." On Sunday morning, the 19th, the Protestant missionaries, the American and British diplomatic corps and the marines held a thanksgiving service, which in the nature of the case must have been one of the most remarkable of its kind in Christian history. The participants had faced starvation or death for weeks, and only the night before they were rescued on the 13th they had undergone the strain of the fiercest attack made on the British compound during the long six weeks of siege. We shall look eagerly for reports of this prayer and praise service.

One incident of the siege has been reported which does credit to the valor of the Roman Catholic clergy and converts in Peking, and which shows that not all of the hated Christians were in the compound of the British legation. The Pei Tang Cathedral, the largest Christian edifice in the city, was defended throughout the siege in a most heroic way by the clergy, the converts, and a force of thirty French and ten Italian marines. Reports from Tientsin also tell of the arrival there of a Lazarist priest, Father De Hets, who, in a village forty miles off to the northwest, with several thousand Catholic converts held out against a Boxer army armed with rifles and swords. Finally despairing of conquering the militant priest and his converts they were promised by a Chinese general that they would be spared and the priest escorted in safety to the coast if they would surrender.

Nothing new from Paotingfu has come during the past week. The Presbyterian Board has had a mysterious message, not understandable, which, the secretaries interpreting

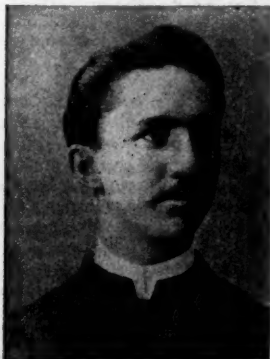
it a certain way, is the basis for the hope that their representatives at Paotingfu are alive. If they are alive then presumably the American Board missionaries are also. Foreigners resident in Taku are reported as clamoring for the destruction of Paotingfu in revenge for the massacre of Christians. Two missionaries of the China Inland Mission, Miss Rice and Miss Suston, have died at Shanghai from injuries received while fleeing to Hankow. Word of the death of Miss Mariette Manchester, presumably of the Christian Alliance, has come to her relatives in Otsego County, New York.

No word from its missionaries in the Shansi province has come to the American Board officials yet. But a dispatch to London via Shanghai tells of the arrival at Hankow of eight out of fourteen English missionaries in Shansi who had survived awful barbarities en route.

In the letter from Dr. Porter which we publish this week it will be noted how freely he praises our consul at Chefoo, Mr. Fowler. It is the universal testimony. Rev. Frederick Brown of Chefoo, writing to the Methodist Mission Board, says of Mr. Fowler:

The place is full of refugees, and there is only one consul worth anything—Consul Fowler of the United States. But for him 200 missionaries in this and other provinces would have been left to fate. On the arrival of ninety-five refugees today three cheers were given for Fowler and groans for the British upstart—both English and Canadians are disgusted with him. I write thus that you may bring this to the notice of Fowler's superiors.

The conference of officials of twelve missionary societies in the United States having workers in China, called by the officials of the Presbyterian Board to meet in New York, Sept. 21, will be a most important gathering. One of the chief matters to be discussed will be the policy to be adopted toward the temporarily exiled missionaries. Where shall they be stationed while it is impossible to labor in China? We notice that the executive committee of the Foreign Missionary Society of



REV. E. G. TEWKSBURY
(Somerville, Mass.)



MRS. GRACE E. TEWKSBURY
(Somerville, Mass.)



MISS ABBIE G. CHAPIN
(Los Angeles, Cal.)



MISS LUELLE MINER
(Reserve, Wis.)

the Canadian Presbyterian Church has voted that those of their force temporarily excluded from China, who are physically able to take up work immediately, shall be set at work in British Columbia, re-enforcing the home missionary workers there.

On the 20th the following message was sent from Peking to the Presbyterian Board of Foreign Missions by United States Minister Conger and three representative missionaries in Peking—Rev. Dr. John Wherry of the Presbyterian Mission, Rev. W. T. Hobart of the Methodist Mission and Rev. Arthur H. Smith of the American Board. It read thus, "North China Christians surviving slaughter destitute, homeless. Send immediate help, thank offering Peking." This appeal will at once be met by the Christians of this country, we hope. Gratitude for the providential escape of so many of the missionaries, and admiration for the loyalty of the native Christians to the new faith of their souls ought to impel well-to-do, safeguarded American Christians to open their pockets liberally.

The officials of the Reformed Church in America, which has extensive missions in and around Amoy in the province of Fukien, are alarmed at the reports from that province which tell of the destruction of Japanese temples and the unresisted progress of anti-foreign mobs. There are supposed to be thirteen adult missionaries of this board now in Amoy, and eleven others are en route to Japan or the United States. The mission's property is valued at \$100,000.

An admirable setting forth of the problems in China which missionaries, diplomats and captains of industry face is found in the September *Century*, written by Pres. D. Z. Sheffield of the American Board, president of the North China College at Tung-chow, which was destroyed by the Boxers early in the present uprising. Mr. R. Van Bergen, writing in the same magazine on *The Revolution in China and Its Causes*, says that after the appearance of Curzon's volume, *Problems of the Far East*, with its charges against the missionaries, he made the matter a subject of especial investigation, and he failed to perceive any of that injudicious zeal condemned by Mr. Curzon. Mr. Van Bergen closes his article with the opinion that "when a new order appears out of the present chaos, it will be found that the seed sown during so many years of missionary labor has not fallen upon barren ground, and that whatever hope exists

of preservation of the realm is due to the sentiments inspired less by the doctrine than by the actions of the missionaries." The *Review of Reviews* also has shown admirable enterprise in getting Dr. James S. Dennis to write a defense and appreciation of Christian missions in China for its September issue. It also has an article on America and the Reconstruction of China by Rev. William N. Brewster of the Methodist Episcopal Mission at Hinghwa, China.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Sept. 9-15. Our Simple Duty. Luke 17: 7-10.

Drummond wrote of love as the greatest thing in the world; Dr. A. J. Gordon of faith as the first thing in the world; and, perhaps, for our present purpose we may consider duty as the simplest thing in the world. Not every one will acknowledge it, to be sure. Ask the average person if he thinks duty a simple matter, and he will reply: "Far from it. In the first place I am often perplexed to know what my duty is or to decide between conflicting duties, and then when at last the duty is made clear to me, it is no easy, simple matter to perform it." There is force in this reasoning, but consider the effect of the opposite course of action. Is evasion of duty any simpler? Does it not always speedily involve one in a maze of complications, make life a tangle, and bring one face to face with difficulties which in the end prove insuperable?

No, duty, plain simple duty, on which Wordsworth wrote his immortal sonnet, is after all a simple affair. We talk too much in these days about life as a problem. We see, or we fancy we see, all sorts of complications before us in the way; we knit our brows and we cudgel our brains to find the way out. But perhaps if we stopped thinking for a few moments and began to act, if we were quiet long enough to hear the voice of God, we should discover the simplicity of duty. I have one thing to do this present moment, and when that is done I must do this other thing, and after that this third thing, and so on through my working day—a perfectly simple proposition. Of course it takes discernment to know which duty at a given moment

should have the preference, but there are ways of finding out.

The simplest things are, after all, the most admirable. The solid, unadorned mass of granite in a great building, the curve of the meadow, the wavy line of the hills against the sky, the tenderness in the mother's face as she bends over her child—is there anything more beautiful than such simple, everyday things? And the simple performance of duty is a glorious affair, whether we see it in a Mary Lyon, who said, "I have but one fear, that I shall not know my duty, or, knowing it, shall not do it," or, again, in the color sergeant who with his dying gasp said to his comrades, "I did but do my duty, boys, and the dear old flag never once touched the ground," or whether we see it still again in plain men and women about whom books are never written, but who are as loyal to duty as the magnet to the pole.

What makes a duty simple is the relating of it to some great basal duty of one's entire life. And what are these fundamental duties devolving upon every one of us? It is every man's simple duty to give his heart to God, to express by public confession and by the quality of his life his faith and hope and love, and to keep himself by discipline and vigilance and sacrifice in the best possible condition to do God's work. These three great duties resting upon every man, if faced and prayerfully performed, will bring into line all the lesser duties and make them simple, easy and beautiful.

Biographical

JAVAN KNAPP MASON, D. D.

At Herndon, Va., Aug. 18, this quiet, earnest Christian soldier breathed his last at the age of eighty-two. A farmer's boy, his labor was too valuable to lose, and in his impatience for training for his life work he bought the last year of his minority. He graduated with honor from Bowdoin and Bangor. Of his half-century of pastoral labor, thirty-eight years were spent in Maine at Hampden, Thomaston and Fryeburg. The last eleven years he was pastor at Herndon, Va. He was deeply interested in prison reform and represented the Maine government in its national and international gatherings. He was always a strong friend of education, temperance and other reforms. In 1849 he married Susanna R. Twitchell of Bethel, Me., who, with one son and three daughters, survives him.

The Congregationalist's Indian Famine Relief Fund

Send all contributions to Frank H. Wiggin, Treasurer American Board, 14 Beacon Street, Boston, marking them "For The Congregationalist's Indian Famine Relief Fund."

Canada Cong. Foreign Miss. Soc., \$120.	Jun. C. E. Soc., Barnet, Vt., #2.	The Queens of Avillion, Beechwood, #2.	Y. P. S. C. E., West End Cong. Ch.,
1st Cong. S. S., Freewater, Ore., 20.	P. C. D., Schenectady, N. Y., 10.	Longmeadow, 3.	Los Angeles, Cal., #10.
Beneficent Cong. S. S., 20.	Rev. H. Blodgett, Bridgeport, Ct., 10.	A Little Friend, Manchester, N. H., .25	Katherine M. Quint, Boston, 1.
Prim. Dept., Cong. S. S., 5.	Dorcas Club, Washington St. Ch., 15.	New Gloucester, Me., .25	A. H. Eveleth, New Gloucester, Me., 1.25
Woodbridge, Ct., 5.	Beverly, 10.	Y. P. S. C. E., 1st Cong. Ch., 8.50	S. S. Class, N. gaticuck, Ct., 5.
Mrs. Holt's S. S. Class, 1st Pres. 1.50	Transient, Lowell, 8.	No. Brookfield, 2.	Y. P. S. C. E., N. Rochester, 1.25
Ch., Las Cruces, N. M., 5.	Mrs. M. A. G. and Family, 3.25	C. E. E., Brooklyn, N. Y., 2.	Esther Sutherland, Houlton, Me., 4.
Y. P. S. C. E., Schenectady, N. Y., 5.	Thro' The Christian Messenger, 5.50	Woman's Aux., Maplewood, 3.	Y. P. S. C. E., Theford, Neb., 7.61
Union Ch., Hawley, Minn., 4.	New Bedford, 1.	Mrs. J. E. Northrop, Ivoryton, Ct., 200.	Andrew Groop, Fitchburg, 1.50
Inkster, N. D., Add'l, 3.20	Friend, Newtonville, by W. B. M., 1.	Mrs. Olive W. Adams, W. Medway, 5.	1st Cong. Ch., Oberlin, O., 14.85
1st Cong. Ch., Cortland, N. Y., 10.	Friend, Braintree, 2.	Frank H. Russell, Wollaston, 3.	Walter Morris, Shandon, O., 5.
Friend, Northhoff, Cal., 5.	Friend, Sherman Mills, Me., 1.	Jennie Tweedie, 1.	Felix, 20.
Cong. S. S., Lucas, O., 5.	Hartford Branch, 6.50	Mrs. Henry Pletsch, 1.	Cong. Ch., Add'l, S. Dennis, 1.
Cong. Ch., Milbank, S. D., 3.50	Jun. C. E. Soc., Maplewood, 2.25	Dr. E. R. Johnson, 1.	Total, \$768.57
Mrs. Wm. McLaren, Ashtabula, O., 1.	Mrs. Butler, Chelsea, 8.	Y. P. S. C. E., Add'l, Lisbon, N. H., 4.	Previously Acknowledged, 119,531.18
Mrs. Alex. McKay, 1.	Prim. Dept., S. S., South Ch., 5.	Mrs. S. W. Auryansen's S. S. Class, 5.	Grand Total, \$120,299.75
Y. P. S. C. E., North Park Cong. Ch., 4.25	Concord, N. H., by W. B. M., 10.	Cong. Ch., Brookfield, Ct., 15.03	
Thro' The Advance, Chicago, Ill., 144.02	M. C. Somersworth, N. H., 10.	J. F. Nourse, Worcester, 5.	
	Two Friends in Framingham, 3.	Cong. Ch., Partridge, Kan., 2.86	

A Word of Thanks

Rev. H. G. Bissell sends an appreciative message from a village nineteen miles south of Ahmednagar, where there is a school and various forms of the relief work are carried on. While Mr. Bissell was holding a meeting in the schoolhouse, speaking of God's care and provision for bodies and souls, he says:

A prominent village officer, a Brahman, who has for years listened to the preaching of missionaries, and who was especially attached to my father, interrupted me by saying: "I must

take a chance while I can to put in a word on behalf of this large company before you and say one or two things. Christian people removed 10,000 miles from us have, during this famine, shown all our countrymen true sympathy and have given us genuine help. Many farmers in this village have bought seed with the money you have given them and have sown it with constant expressions of gratitude for it. In fact, sir, the seed money you have given our farmers in the name of Jesus Christ is the only seed which is at present promising us a coming crop. We may not be your co-religionists, but we gladly believe that that

seed will bring a better crop than any other that will be sown. You are distributing much needed clothing to the poor in our village, and this you are doing in the name of Jesus Christ. It will keep the people warmer than any they have had before. We none of us know how to thank you or those far-away people who have sent us these blessings. This is what I would like to say in the presence of this company of my villagers, and as a meager expression of our gratitude. If you get a chance, tell the donors what I have said." "True," "All true," "Every word true," came from the audience.

An All-around View of Kansas

New Kansas

BY SEC. L. PAYSON BROAD, TOPEKA

It has been well said that because of its fortunes—and misfortunes—Kansas has been a conspicuous state. Its central location, productive soil, delightful climate and enterprising citizens are among its fortunes. Its early struggle with the slave power, periods of drought, grasshoppers and inflated property values have been its misfortunes.

Its fortunes have won the day. The misfortunes are chiefly in history, and now, after thirty-nine years of fluctuating experience in statehood, a new and grander Kansas appears. Its characteristics are: ownership of its property in the main by its citizens, the mortgages having been paid; knowledge, acquired by costly experiment, that the western third of the state is not an agricultural but a cattle-raising district, so that the eastern two-thirds is now recognized as Kansas for population and homes; economy and avoidance of debt; a growing surplus, the farmers having \$40,000,000 in the banks; improving crops and improved ability of the citizens to endure occasional crop failures; the annihilation of the speculative spirit; thrift, industry, determination to stay and make permanent homes; absence of severe poverty everywhere except in the slums of Kansas City; and general hopefulness.

The main cities and towns of modern Kansas are located and growing.

County-seat contests are unknown. The denominational colleges are placed, and new ones are not projected. The prohibitory amendment is a permanent fact. The churches of the leading denominations are normally growing, because everybody discourages the formation of new ones where there are enough already, and because Eastern home missionary societies of all denominations are wisely withdrawing aid from this prosperous young state, thus promoting its Christianization by obliging the churches to practice larger self-reliance and benevolence. Eastern gifts are sought for college endowment, but not for church extension, except for church building.

The hope of New Kansas is in concentration by its citizens on the development of its own vast resources, financial self-reliance, strengthened Christian comity and a missionary spirit as boundless as Kansas patriotism, courage and love for humanity.

Her Church Life

BY THE HOME MISSIONARY SECRETARY

It is affected by the characteristics of the historical, social and political soil from which it has sprung. It is genuine, unconventional, harmonious, large-hearted toward other denominations, deprecatory of theological dissension, generous and evangelistic. If the evangelistic principle does not flourish in a Kansas Congregational church, the reason lies with the pastor.

As examples, omitting the oft-described churches in Lawrence, Topeka, Leavenworth, and other older cities, Eureka Church has a leading place. Organized in 1868, with ten members, it has struggled steadily, by spiritual methods, to its membership of 262. Its

fine edifice, costing \$10,000, was erected in 1888. The Sunday school is a prominent feature and a great spiritual power. Except for one year, it has always been superintended by one man, Deacon Edwin Tucker. Evangelistic meetings have been frequent and welcome. The church benevolence is a marked feature. Without rich men in its membership, it remembers each of the societies annually, gives liberally to both home and foreign work and generously maintains Eureka Academy, one of the most thoroughly Christian and useful educational institutions in the state. In 1898 its gifts reached \$2,000, and twice it has led the state in annual benevolence. Rev. G. S. Ricker is its efficient pastor.

Ottawa church has a history of thirty years and was largely built up under the long and able pastorate of Dr. J. G. Dougherty. Its membership of 162 includes an unusual number of judges, attorneys and college-bred men who are leaders, workers and givers. The Sunday school is one of the best. The church has always stood unequivocally for prohibition, state and local, and its annual benevolences rank well with the best churches of its

organization and progressive spirit in reforms makes it one of the strongest of any denomination in the western half of the state. Rev. L. C. Schnacke is pastor.

In enthusiasm and spiritual vigor churches of western Kansas, such as Smith Center, Cora, Stockton and Athol, are not surpassed. These represent the self-supporting churches.

The forty missionary churches are so progressive and selected that the older churches willingly aid them under the plan for state self-support inaugurated April 1, 1900. Chelsea Place and Bethel in Kansas City, Pittsburgh, with its plain Tabernacle in a mining town of 12,000, Argentine, Netawaka, the thrifty Seabrook church in a suburb of Topeka, Strong City, Valencia and Kinsley represent the mission churches of the eastern two-thirds of the state.

Pioneering

BY MRS. H. M. UNION

You are visiting a frontier town a long way from any other settlement. The little church is pastorless, because the man is yet to be

found who, for love of Christ, will endure the discomfort and loneliness. You expect to find the saloon, gambling den and dance house. You are happily disappointed. You do find delightful people who give you cordial welcome and the hospitality of their frontier home. You are interested in your hostess, who came to the new country twenty-eight years ago, and who willingly tells you the story of those early days.

"My husband," she says, "came first to prepare the way. Later he met me at Dodge City and took me to our new home. I rode in a lumber wagon twenty-eight miles. Not a house was to be seen and hardly a track over the prairie. My first night's lodging was in a dugout. It had been raining, and the earth floor was damp. My husband found some

pieces of board, laid them down, and our bed was made and our prayer for shelter answered. After breakfast I walked half a mile to my new home, a sod house of one room with three windows. I was the only woman within a half-mile. The prairies were covered with short grass, and large herds of Texas cattle were all about us with their attendant cowboys. We had no school, no church, no law but God's law. It took patience and sacrifice, but with the love of Christ in our hearts we waited, looking to him for better things.

In December my husband started on foot to organize the county. While he was gone a severe snowstorm came on, covering our sod house, so that we were blocked in for a month. Father shoveled out a place the second day so that we could feed the cow, who was sheltered in a snow stable.

The county was organized and officers were elected. Nearly every township had a school-house. Some were built of sod, some of rough lumber, and others were simply dugouts. The Christian people got together and established Sunday schools wherever possible at the homes—in the dugout or sod house. Often I have been to church and Sunday school six miles away, one neighbor taking his wagon and Texan cattle, using a rope to guide them. He would stop at every house on the way un-



RICHARD CORDLEY

KANSAS PIONEERS

LEWIS BODWELL

S. D. STORRS

R. D. PARKER

financial ability. It prospers under the pastorate of Rev. W. G. Searles.

Sabetha church is forty-two years old, and, with 233 members, its fine equipment of a new building and pipe organ and one able and consecrated pastor for twenty years, has made remarkable gains. Work for home and foreign missions is finely organized, and the benevolent contributions are among the largest proportionately in the state. Rev. A. C. Hogbin is the honored pastor.

Hiawatha is strong in its intelligent and active membership, its devotion to missions, its large Sunday school, superintended during most of the church's life by Hon. E. N. Morrill, ex-governor of Kansas, its liberal yet spiritual ministry and its solving of social problems. Rev. C. P. Connolly is pastor.

In northern Kansas also are Seneca church, prosperous and growing, the entertainer in 1900 of the General Association, and Centralia, with its wide sweep of influence, splendid Sunday school and missionary activity. Plymouth Church, Wichita, has risen to a foremost place among all the Christian forces in south-central Kansas. Its success under the pastorate of Rev. H. E. Thayer is an inspiration to Kansas and Oklahoma Congregationalism.

In the southwest the Great Bend church has enjoyed phenomenal prosperity. Its enthusiasm, growth in membership, thorough

til his wagon box was filled with men, women and children.

The Lord has blessed us. Today we have a nice little stone church, with a small membership, a flourishing Sunday school and preaching a part of the time. We have a Ladies' Missionary and Aid Society and a Society of Christian Endeavor.

View Points from a Distance

This Paper and the Middle West

Last week we asked our readers to note the wide range of the news of that issue. Our Broadside was then Connecticut; today it is Kansas. So does *The Congregationalist* keep in close touch with the Congregationalism of the nation.

And so do the following pointed views indicate the general value placed upon this paper by the Middle West.

"Its aim is so to unite East and West that their churches may see eye to eye on all important subjects, and thus become a compact body."—Illinois.

"The Congregationalist inspires in its readers the spiritual rather than the dogmatic, and is as wholesome a weekly visitor as comes into a Christian home."—Michigan.

"I know of no better religious newspaper in America than *The Congregationalist*. It brings to current issues and to the news of each week a strong corps of contributors, a broad outlook and great freshness and suggestiveness of treatment. Its State Broadside is an excellent feature. Its church news columns are admirable for what they contain and for what they leave out, the trivialities often appearing in such columns but better omitted."—James B. Gregg, D. D., Colorado Springs, Col.

With the end of August some vacationists will return to home and office to find our blue Twentieth Century Coin Card unused upon the desk or table. This word is to remind you that if any friend has neglected to take advantage of our long term offer, now is the time to remind them. Every week's delay cuts off one copy. Subscriptions received now carry this paper until Jan. 1 for twenty-five cents.

Yours, *THE CONGREGATIONALIST*,
Warren P. Launders, Supt. of Circulation.

Cape Nome at the End of July

BY REV. LOYAL L. WIRT

More than a half-year ago I left a quiet little city breasting the ice-bound shores of Bering Sea, its streets filled with snow, and from 400 chimneys wreaths of white smoke mounting into the frosty air. Ten days ago I returned to the same beach, but not to the same town. In vain I search for one familiar landmark, but even where the old does stick through the new, its face is so changed that I am always needing new introductions. Twenty thousand people (some say thirty) now bake their "sour-dough" bread, or board at fancy prices, where 3,000 wintered.

The change is marvelous, but American. Some of the new business houses are substantial three-storied structures, but most of the buildings are flimsy. Probably half of the business of the place is still conducted under canvas, and I should judge that much more than half the people still live in tents.

The mines were opened as early as the month of May, and considerable gold was taken out for a time, but, very much to the surprise and disgust of all claim owners, June and July have been most delightfully sunny, with scarcely a cloud in the sky. The creeks in consequence have nearly all dried up, so that sluicing has had to be suspended all over this section of Alaska. The steady stream of gold which it was expected would pour into the camp not materializing, prices have steadily dropped and business is practically demoralized. There is still a great deal of building going on, and public improvements are being pushed on a large and generous scale.

Already the sound of the locomotive is in the land and a line of railway connects the mines on Anvil Creek with Nome. The town is no longer dependent upon the germ-impregnated Snake River for its water supply, for a fourteen-inch "main" now leads the spark-

ling waters of Moonlight Creek down from a reservoir on the hills to every street.

Mining on the beach has been decidedly overdone. It is said that there are over 100 mining machines on the shore. Some have never been set up. Many have only been run long enough to prove their impracticability, or the paucity of gold in the sands. Some of the less costly machines are paying expenses, but it is safe to say that the majority of the men now engaged in extracting the elusive "dust" from the sands of Bering Sea will never get back the money they have invested in their expensive outfits and machines.

The sifting process has already begun, and every steamer outward bound is crowded with the faint-hearted and disappointed. The mental condition of many who have been caught in the Alaska stampede is sadly illustrated by the man who, the moment he landed at Nome, stooped down and picked up a handful of sand; not finding it full of gold, he exclaimed, "It's all a lie," and deliberately drew his revolver and killed himself.

But this "overdone" condition of things is incidental to every good mining camp. When the kid-gloved miners have all gone back and the camp barnacles dropped away, Nome, with a sturdy, determined population of 6,000 to 8,000 souls, will rival Dawson in the production of the precious metal.

I am glad to be able to write that the health conditions are much more favorable than was feared. The reports which were sent out concerning the prevalence of smallpox were greatly exaggerated. Wise and careful measures were early taken to prevent the spread of the disease, and at no time did it get beyond control of the authorities. Pneumonia has been very fatal, but fortunately the sunshine of these two beautiful months has greatly reduced the number of cases. Yesterday the rains set in in good earnest, miners are jubilant and druggists probably doing a correspondingly thriving trade. Next month typhoid is due, but we hope and pray the good water and improved sanitary conditions will prevent an epidemic. But, should it come, St. Bernard Hospital is ready for it, thanks to our many friends.

The complete hospital equipment, including fifty beds and a good stock of medicines, made possible by the generosity of our people, has safely arrived, with every dollar, including a heavy freight bill, paid. This has now all been turned over to the hospital management, and puts our Congregational hospital in a position where it can give the poor a free dispensary and the sick the best possible care at the lowest possible cost. A committee has already been appointed by the Nome Chamber of Commerce to raise and disburse an indigent fund for the care of the city's sick in connection with this institution.

Rev. Raymond Robins has done, and is doing, a valiant service for the kingdom of righteousness in Nome. All our people here are eagerly looking forward to the time when they may leave their cramped quarters in the reading-room and move into their own church home. Next Monday the public school will open under two competent teachers, the Congregational church donating its present audience-room for that purpose until such time as a public school building can be built. Bishop Rome opened Episcopal services in our building, but both they and the Presbyterians are now worshipping in tents. So far no other Christian organizations have come into the field.

Learn that to love is the one way to know
Of God or man; it is not love received
That maketh man to know the inner life
Of them that love him; his own love bestowed
Shall do it.

—Jean Ingelow.

Good deeds are very fruitful; out of one good action of ours the Lord produces a thousand, the harvest whereof is perpetual.—
Bishop Hall.

In and Around Boston

The Negro Business Men's League

The salubrity of Boston's climate at this season of the year and the historic associations of the city led the projectors of the Negro Business Men's League to select this city as the place for the first meeting of the body. Seldom has Boston seen a more interesting gathering than that which for two days has assembled in Parker Memorial. Successful tailors, barbers, manufacturers, truck farmers, real estate agents, chiropodists, storekeepers and men in all walks of business life, coming from most of the states of the Union, including some from points as distant as Texas and Colorado, have met to compare notes as to how they succeeded in business, what the outlook for the future is for their race as employers and employees, and what can be done through national and local organizations to band thrifty Negroes together and encourage the growth of the self-respecting, industrious, money-making, home-acquiring, property-possessing class of the race. Booker T. Washington, who conceived the scheme of forming such a league and who called the delegates together, of course has been the leading figure of the conference and is to be president of the league. But he has kept in the background and allowed the delegates to do the work and deliver their inspiring messages, only insisting that they attend strictly to business, forego all displays of egotism and all attempts to shine as parliamentarians. In his opening address he was optimistic and sensible, reiterating anew his favorite doctrine that the Negro with a bank account is not going to suffer much political persecution or social ostracism. With this keynote from its leader, the conference has attended strictly to the business for which it assembled, and the impression made upon the white critics of the race who have been present at the conference has been most favorable. The outlook is encouraging when such a body of men can be gathered who will face the future so optimistically at a time when many whites and not a few Negroes consider the prospect for the black race so dark. It has been a conference of Negroes, the entire management being in their hands and white speakers being few.

Education

Prof. Adolph Harnack has been elected to the rectorship of the Berlin University, one of the highest, if not the highest, academical honor in Germany.

Four Filipinos, who have won the privilege by gaining the highest rank in competitive examinations held in Manila, have arrived in this country, one of whom will go to the University of California and three to the University of Michigan, to study on scholarships provided by the International Club of Manila.

Owing to the enlargement of the grounds of the University of California, twenty acres south of the campus have been secured in Berkeley at an outlay of \$200,000. In this is included the new site for Pacific Theological Seminary, recently purchased. Another location must now be sought by the seminary trustees.

A school for training young women in mission work is in successful operation in New York under the auspices of the Woman's Branch of the New York City Mission. It has three courses. The first is in Bible study and teaching, with Dr. A. F. Schaffner, Rev. A. H. McKinney as teachers; the second is industrial, with lessons in cooking, sewing and physical training; and the third is practical, in lines of visiting in the homes, assisting in mothers' and children's meetings, rescue work, etc. College and normal school graduates, teachers of public and mission schools are taking these courses, and some who have been taught in the school are already laboring in mission fields at home and abroad.

Life and Work of the Churches

The Golden Mean in Church Entertainments

BY REV. LEWIN F. BUELL, SYRACUSE, N. Y.

It is one thing to have a theory, quite another to make theory and facts harmonize. There are extremes, and there is the "happy medium."

Two articles have come to my attention of late. The one is entitled "A Chamber of Horrors," in which the writer takes the view that the work of the church is the salvation of men. It is to be supported by the offerings of the people, and he claims that there should be no entertainments in the church for the purpose of raising money. The other is entitled "Model Church Experiment in —, Dancing Class for the Poor. A clergyman who says that he believes in 'fighting the devil with his own weapons,' and who is succeeding." At a glance you may infer that the pendulum swings to the other extreme.

Which shall it be? Neither. When the children come into the church we are not to teach them that they are to sit down with their hands folded and just be "pious." Nor are we to teach them that there is no difference between the church and the world, and that the pleasures of the one are to be brought into the other. The minister and the church who advocate the one will find that young people will be intent upon being "good" to the exclusion of everything else for a brief time. Then they will make up for their short-lived restraint. Those who advocate the other will find soon that the devil can put in his work without any encouragement, and that the river of spiritual power will soon run dry and the mill stand with idle wheels. There is a "happy medium." Where is it?

In almost every church there are organizations of various kinds for the promotion of the work of the church in one way or another. If we are not careful, these soon take the place of the church, and their members put them first, fostering the particular society or organization to which they belong and leaving the church in the background. Each organization needs money for its own support, and thinks it must make itself a name by raising money for something or some one, either at home or abroad. The easiest way of raising this money, the members believe, is to "get up" an entertainment. This will bring money into the treasury of the organization from the pockets of those who patronize the entertainment. The society will get the credit of "making the money," while the members will not have to give it.

The members do not think of what it costs them in time and in material of one kind or another. They do not think of the teaching of the fallacy and its results upon the character of those who participate. They are not willing to give outright, but they will give indirectly without stint in order that the entertainment may be a success.

But there are many organizations in a large church, and if one has the right to "make money" then the others must have the same privilege. And there is the right of competition, for each must make the most of its opportunity. And soon we have in the church life a number of organizations, each working, ostensibly, for the good of the church, each striving for the best date for its entertainment to be given; and as a result we have a number of organizations with full treasuries and the church with treasury depleted. The fingers and pedal extremities have been taken care of, but the poor body is starved and neglected. And young people do not love the church as much as they ought. They are interested only in the work of their society, which they are ready to support with all zeal.

Stop the entertainments, make all work of this kind to cease, and the young people, anx-

ious to do something of the kind to which they have been accustomed, will go to some other church, or to some organization where they may have an opportunity to exercise their talent and where they may "make money." Let them carry the idea to the extreme to which it will go, if not checked, and you will have a church divided against itself, made up of organizations that sap its spiritual life and its financial energy.

The problem is, then, how to make these various organizations minister to the life of the church, and work together for a great end. In the present mode of operation, the very entertainments sink to the level of the vaudeville of the theater. Add to the problem the question how the level may be raised. The deeper we go into it, the more serious and complex is the problem.

The writer has thought out a plan which has been voted upon and accepted, unanimously, by the church and society, and by the various organizations of the church, and which will be tried next year. While it has not yet been tested as to money results, the enthusiasm with which it has been received and the spiritual benefit already secured are enough to warrant its success.

A course of nine entertainments is to be given, under the auspices of the church. By vote, these are to be the only entertainments given during the year, from vacation to vacation, for which an admission can be charged.

This course is to be under the charge of a committee made up of the pastor, superintendent of the Sunday school, two members of the church committee, and one from each organization connected with the church. The price for the course is not to exceed \$2. This committee is to fix the price of tickets for the course and for single entertainments.

From the proceeds the expenses are to be paid first. What is left is to be divided, according to tickets sold, and will be paid by the treasurer of the entertainment committee to the treasurers of the various organizations, a certain percentage of the entire amount being reserved for the debt of the church or for some special object accepted by vote upon recommendation of the entertainment committee.

By this method a first-class series of entertainments is secured, including some of the best talent of the country.

The members of the various organizations work together and for themselves; the better any organization does for itself, the better will it do for the church. In fact, the members of each organization must work for the church in order to work for themselves.

There will be no clash as to dates. These are settled by the committee. At the beginning of the season, the congregation will know when and what they will be asked to patronize along this line of work.

Better still, all will know just what they will be asked to contribute during the season, as there will be no surprises, these entertainments being all for which admission can be asked, according to their own vote; and all will know where the money is to go, for they will have a vote in deciding it.

This will encourage the giving in the regular channels for the support of the church and for the work of the church in the world. The social side being provided for, attention may be given to other work.

The entertainment committee is to see that at least three socials are given, for which no admission is asked. Here is an opportunity to use the surplus energy of the young and the old, either in the socials or in making up the program for as many of the nine entertainments as the church has talent for. There is a head which bears the responsibility, which sees that nothing but the best is brought forward, and which stands for the

union and harmony of the people who make up the various organizations of the church.

The old adage that "Satan finds some mischief still for idle hands to do" is just as true in the church as out of it. Here, we think, is a way in which the talents of the young people can be kept busy—so busy that all will be surprised at the little interest taken in the "attractions" which the world provides.

Sheffield's Happy Solution

They have solved the "second service" question in the beautiful old town of Sheffield, Mass., but as the problem is something like Banquo's ghost it is likely to come up again. Anyway, it is a pleasure to record a temporary solution, if it amounts only to that. It certainly is a pleasant and somewhat novel one. The pastor, Rev. Evarts Pond, grandson of the famous Dr. Pond, the theologian, hit upon the happy idea a few months ago of arranging a series of Sunday evening services having to do with the great hymns of the church. A large summer contingent from the cities comes to Sheffield each year, and this element has co-operated to make the pastor's plan a success. A chorus of thirty voices was organized to aid the regular village choir, and with this powerful auxiliary the plan has been successfully carried out. It is really a song service, and yet it is much more. All the hymns of a given evening are unified by their association with some particular movement or epoch—the Methodist movement of the eighteenth century and the hymns growing out of it; the Oxford movement in the English Church and those growing out of that, and so on. The next two in the series have as their titles "Some Recent Hymnists" and "Some Living Hymnists." The associations of a great hymn are explained, and then the hymn is sung. This rather unique song service has called together the people from the village without respect to denominations, and the natives of the vicinity "hitch up" and drive in three and four miles to attend. The large audiences almost fill the lower floor of the church, the chorus choir is inspiring, and the people enter into the service heartily.

R. DE W. M.

Dr. Dewey's Successor

It is a matter for congratulation that the vacancy in the pastorate of the South Church, Concord, occasioned by the departure of Dr. H. P. Dewey to Pilgrim Church, Brooklyn, N. Y., has been so soon filled. The committee of twenty-one appointed to recommend a successor canvassed numerous letters of application, wrote for advice to theological seminaries, and on trustworthy recommendation were led to consider the name of Rev. Edwin W. Bishop of Stafford Springs, Ct. After hearing him in his own pulpit and in that of South Church it was unanimously voted, July 27, to extend him a call, in which call the society, Aug. 1, voted to concur. He has accepted the call and will begin his duties early in October.

Rev. Edwin W. Bishop is thirty-one years old, a native of Norwich, Ct. After a year's study in Yale he engaged in business for a year, then entered Williams College, graduating with high honors in 1892, after which he was instructor in natural sciences at Whitman College, Walla Walla, Wn. While there he engaged to some extent in home missionary work, and was licensed to preach. On graduating from Hartford Seminary in 1897 he won a European fellowship which enabled him to study at Göttingen and Berlin, and during his vacations to travel in Europe. He investigated the college settlement work in the Oxford community of Mansfield House, East London, thus familiarizing himself with modern methods of aggressive Christian

labor. On his return he was called to Stafford Springs, where he has remained till now, doing excellent work and greatly endearing himself to his people.

Union County, O.

The most interesting feature of summer work here has been the union Sunday vesper services, conducted by the Congregational, Presbyterian and Methodist pastors of Marysville, the county seat. In the Court House Square, at six o'clock Sunday evening, seats are placed on the shady side of the Court House, a fine union choir is provided and large audiences gather for the service. The city daily recently published the following: "All are delighted with this form of service for the warm weather. By this method every one can be comfortable. Mothers with restless babies can go and feel that no one will be disturbed. It is also pleasant for the children. Many older ones not well enough to attend an indoor service can be present at these lawn meetings in their carriages, within easy hearing distance." So far the meetings have been very successful.

Another feature is the annual county Sunday school picnic held in Broadway, where over 2,000 people, more or less interested in Sunday school work, assembled Aug. 15. Barges, holding from thirty to fifty children and decorated with bunting, flags and banners, came from all parts of the county, resembling a New England Fourth of July celebration. The exercises began with one set address in the morning. After an hour and a half for picnic lunch, Mr. Cranston, the Sunday school patriarch who for years has gotten up this gathering, called for each school represented to sing and furnish one short speech. Altogether, the gathering was helpful and certainly will do a deal of good among the small towns in the county.

That there is a desire for concerted action on the part of the ministers of all denominations in the county is evidenced by the recent formation of a Union County Ministerial Association, of which Rev. J. S. Revennaugh (Presbyterian) is president, Rev. David Bowers (Methodist) is treasurer, and Rev. E. A. King (Congregational) is secretary. The fall program has been arranged, and the parts assigned have been accepted. The topic for this session is Divorce and Re-Marriage. Sub-topics are: (a) Bible Reasons for Divorce, (b) Are Ohio's Reasons Justifiable? (c) Shall Ministers Marry Divorced People?

The only other Congregational church in this county is located at Bluescreek, about four miles out from this city. That work is being reconstructed with gratifying success.

E. A. K.

What Pastors Are Preaching About

In glancing over the sermon topics which have come to us during the past few months we are struck by the ubiquitousness of the sermon "course" or "series," especially as an evening attraction, and by the preponderance of the biographical element. Practical lessons in Christian living are given large place, but the favorite source from which to draw them seems to be the strong characters found in history or fiction. We study the lives of great men to learn how to make our own lives sublime.

On Sunday evenings, beginning June 3, Rev. A. W. Hitchcock of Belleville Church, Newburyport, Mass., has led his people to sit at the feet of Wyclif, Huss, Savonarola, Luther, Knox, Calvin, Bunyan and Wesley, and to study the great things they wrought for the cause of Christ. Dr. C. S. MacFarland of Maplewood has drawn from the Pilgrim's Progress pictures of The Ideal Minister, Human Character, Christian Life and Character. Perhaps the most up-to-date topic we have seen was that of Dr. Spalding of Syracuse, who at Little Boar's Head, N. H., Aug. 12, considered the question, What Would St. Paul Do in China?

Dr. H. W. Hulbert, junior pastor of the Old Stone Church, Cleveland, has been discoursing on The Battlefields of the Bible, among them: Deborah and Barak at the Kishon, Moreh and the Defeat of the Midianites, The Valley of Elah and Its Hero, Gilboa and David's Lament, Ramoth-gilead and a Coward's Ending, Megiddo and Its Tragedy.

Rev. J. A. Stemen closed his second year's work at Viroqua, Wis., with an evening series on Some Great Johns in History, including Calvin, Knox, Bunyan, Wesley, Brown.

Rev. D. Baines-Griffiths of Kansas City, Kan., preached a series inspired by Sheldon's In His Steps. The only one we have seen was an exceedingly able and effective study of Jesus in Social Life. Another series suggested, perhaps indirectly, by Mr. Sheldon's methods comes from Rev. C. A. S. Dwight of Closter, N. J., who has been preaching evening sermons in story form entitled Pen Pictures in the Life of a Christian of the First Century. He tried to make them true to church history, while allowing the imagination scope in developing the story, and found that the course proved interesting to some who do not care for labored sermons in the evening. Rev. S. G. Emerson of Lake Avenue Church, Pasadena, Cal., has been studying Christ as Man, Friend, Orator.

Other historical subjects have been: The Evolution of Civilization, treated by Dr. S. G. Updyke of Madison, Wis.; Congregationalism and Its Workings in the History of the Nation, by Rev. G. H. Kemp of Dodgeville; Great Facts in the World's History, by Rev. W. D. Kidd, recently pastor at Oroville, Cal., and Some Great Religions by Dr. Washington Gladden of Columbus, O., which included those of Egypt, Persia and Greece, as well as Hinduism, Buddhism, Confucianism and Mohammedanism, and closed with a discourse comparing them and showing the superiority of Christianity. On three Sunday mornings he preached on the Great Law of the Kingdom, taking for his sub-topics The Duty of Loving Ourselves, That of Loving Our Neighbors and of Loving God. These sermons prepared the way for three others on The Church's Obligation to Itself, To Its Neighbors, and Its Relation to God.

Among practical subjects are: Five Questions to Think About, propounded and considered by Rev. M. H. Turk of Wareham, Mass. These are: A Palace or a Prison? What Is Worth While? Whither, My Friend? Up Hill or Down? A Friend or a Foe?

Rev. J. W. Bailey of Lockport, N. Y., has given a course on The Pastor and His Parish, including A Preaching Church Membership, Living the Risen Life, A Home within a Home, The Church and Its Children.

Domestic life has been by no means ignored. Rev. H. R. Titus of Ticonderoga, N. Y., has preached Sunday evening sermons on The Home, with such themes as The Man of the House, The Queen of the Home, The Girls' Mistakes, The Boys' Errors and Family Jars. Some of the brightest of this class come from Rev. C. E. Burton, recently pastor of Lyndale Church, Minneapolis, among them Piety at Home and Religion in House-Cleaning Time. Needless to say, this last was preached in the spring.

Some Problems of Today have been treated by Rev. T. C. Richards of West Torrington, Ct., who considered Wealth, Poverty, Intemperance, Science, Labor, Doubt and Indifference, The Family. Others difficult to classify are Christianity in the Works of Great Artists, by Dr. G. R. Wallace of Westminster Church, Spokane. This pastor also has been giving Plain Talks to Honest Doubters, with such sub-topics as What Is Left of the Bible? Immortality, and Is Jesus Christ Divine?

A Nebraska Academy

Franklin Academy has suffered a serious loss in the recent destruction by fire of Stewart Hall, the dormitory for boys. There was an insurance of \$1,000 on the building. No at-

tempt at rebuilding can be made before the opening of the school, but the citizens have generously opened their homes and all students who come will be provided for. The attendance will be large, for the school, under the guidance of Principal A. C. Hart, is deservedly popular.

The academy has opened its rooms, including the library, this summer for the use of ministers and friends who might desire to spend part of the vacation here and have opportunities for study and for fellowship. A number have been present and more will come another year. Among the visitors this summer has been Rev. Henry Bates, of Tualatin Academy, Forest Grove, Ore.

Record of the Week

Calls

ARNETT, SAMUEL G., Aurora, Mo., to Whittier, Cal. Accepts.
BEALS, CHAS. E., Stoneham, Mass., to Second Ch., Greenfield.
CONLEY, HENRY W., recently of Bristol, Me., to Stonington. Accepts.
DAVIS, THOMAS M., formerly of Deering, Me., to Bristol.
DETMERS, CARL E., Chicago, Ill., to German Ch., Lincoln, Neb. Accepts.
DODD, ARTHUR C., National City, Cal., to Rialto.
FRIZZELL, JOHN W., Eau Claire, Wis., to First Ch., Dubuque, Io.
GOODSELL, DENNIS, Byron, Cal., to Black Diamond. Accepts.
GREENE, EDWARD P., Shelbourne, N. H., to Lyman, Me. Accepts.
HANSTON, ROBERT, Rapid River, Mich., to Wolverine, a former charge. Accepts.
HOWARD, CHAS. E., Wescott, Neb., to Eagle for six months. Accepts.
LATHAM, ERNEST R., Orange Park, Fla., accepts appointment as chaplain of the Connecticut State Prison at Wethersfield.
LUDLAM, HEADLEY O., Lemont, Mich., to Plymouth Ch., Guthrie, Okl.
OSTHOFF, EUGENE C., German Ch., Lincoln, Neb., to Minden, Io. Accepts.
PARSONS, JAMES, Pringhar, Io., to Harlan. Accepts.
PEDERSEN, JENS H., Hoboken, N. Y., to Scandinavian Ch., Portland, Me. Accepts.
POTTER, L. EUGENE, Toledo, Io., declines calls to Alton and Muscatoh, Kan., and accepts to Cromwell, Io.
TERRETT, ARTHUR H., Dawson, Minn., accepts position in Children's Home Society.
THOMSON, ALEX., formerly of Thawville, Ill., accepts call to joint pastorate of Ashkum and Clifton.
WEST, PALEY B., Magnolia and Mondamin, Io., to Lakeview. Accepts.
WINTER, PAUL, South Shore, S. D., accepts call to Dexter, Minn.

Ordinations and Installations

BROOKS, RAYMOND C., i. Pilgrim Ch., East Oakland, Cal. Parts by Rev. Messrs. J. K. McLean, G. C. Adams, Wm. Rader, J. R. Knodell.
HILDRETH, HOMER W., i. First Ch., Rochester, N. Y., Aug. 22. Sermon, Rev. S. N. Jackson; other parts, Rev. Messrs. W. E. Mann, R. H. Abercrombie, Carleton Hazen, E. W. Sharp, F. E. Adams.

Resignations

ROBINSON, R. M., Second Ch., Coaldale, Pa., to take effect Sept. 1.

Churches Organized

GEDDES, CHARLES MIX Co., S. D., 20 Aug., eight members.
MAYWOOD, OKLAHOMA CITY, OKL., Harrison Ave., 19 Aug.

Personals

BRADSHAW, JOHN W., pastor-elect of First Ch., Oberlin, O., is a graduate of Chicago Seminary, not of Yale, as stated in our issue of Aug. 16.
BURNELL, MRS. ABY S., formerly a missionary in India, who has been speaking before churches in Massachusetts, is now at Oberlin, O., where societies or churches wishing to secure a lecture may address her. Her impersonation of a high caste Indian woman is said to be wonderfully realistic.
CHAPIN, SAM. W., recently of First Ch., Deer Isle, Me., has purchased *The Word and Work* of Rev. Salem D. Towne, Bangor. He will probably live in Brewer.
COLBURN, EUGENE E., closes his formal pastorate at N. Reading, Mass., Sept. 1. He will, however, remain as acting pastor till he accepts a new charge.
EVANS, THOS., Racine, Wis., and Mrs. Evans were tendered a reception as they were about to sail for a three months' rest in Wales. Mrs. Evans was a delegate to the C. E. convention in London.
GRIFFIS, WILLIAM E., Ithaca, N. Y., recently preached at East Hill Church, Wandsworth, London. The *Examiner* characterizes him as "one

of the most interesting of the American preachers who are occupying our pulpits just now." It also says that Dr. Griggs spoke of London as "the most interesting city on the face of the earth."

HERRICK, EDWARD P., Central Ch., Havana, Cuba, will spend the month of September at Gaylordsville, Ct. Central Ch. now numbers 120. Among the 19 members received on Aug. 19 was a Spanish Roman Catholic priest.

HOWARD, MARTIN S., Wilbraham, Mass., for nearly 32 years pastor of the First Ch., received many testimonials of the good will of his parishioners and friends on his 70th birthday.

PROVOST, JOSEPH, French Ch., Torrington, Ct., through the generosity of a friend, takes a six weeks' European tour.

SIMS, THOMAS, Melrose, Mass., is preaching during August at Paddington Chapel, London. The *British Weekly* says he is "one of the ablest American preachers who have visited London this year. In appearance, and in his grave, forcible and authoritative delivery, he somewhat resembles Sir Edward Grey."

WILD, LEVI, and wife, Franklin, Vt., were given a farewell reception Aug. 14. During his pastorate 16 members have been added to the church.

Church Happenings

ORFORD, N. H., has raised \$500 for repairing its building.

WINOOSKI, VT.—The steeple of the Congregational church, 160 feet high, was struck by lightning and demolished in the tornado of the 6th. The Methodist spire was also struck.

Our Readers' Forum

MOODY AND SANKEY IN A CATHOLIC CHAPEL

A recent editorial in *The Congregationalist* relative to an Indian pilot on the Yukon singing "Come to Jesus," which he had learned at a Roman Catholic Mission in Alaska, recalls an experience in British Columbia.

We found ourselves at twilight at a little station on the Canadian Pacific; a few miners, Chinese and Indians, were the only residents of the hamlet. It was a wild place hemmed in by mountains. Hearing singing in a log chapel we went in, thinking to find a prayer meeting. To our surprise we found only a young girl at the organ. It was a rough room, a few benches, books, medicine shelf in a corner, a rusty stove the only furniture. She greeted us cordially and we all united in a little song service from the Moody and Sankey hymn-books scattered about. Asking if this was a Presbyterian chapel, she replied, "No, it is a Roman Catholic." But "is the priest living here?" "No, he only comes occasionally. I am home on a vacation from Westminster, and am trying to help the poor people here with no religious influence. I have started a school for the Chinese and Indians—there are some of them passing by now." They were great stalwart young men, bronzed and browned. So far as human sympathy was concerned she was absolutely alone in the village, but trying to lift up a community from almost entire heathenism. Yearly the Indians gathered together for a "pot-lach," and days were spent in carousing, nights in sleeping in a tent or in the open air. This resulted often in fatal disease. So she was trying to help the body as well as the soul. She accompanied us to the train, saying that she was greatly cheered by our presence as our words of sympathy were the only ones she had received in her work.

Blessed Catholic girl! Sowing by all waters, she will in due time receive a rich harvest.

S. E. B.

BETTER METHODS IN KEEPING CHURCH RECORDS

In several church records I have examined at various times there seems to have been no system observed for recording births, marriages or deaths. They have been kept or not kept according as circumstances controlled the affairs of the church. Recently some churches with good clerks have adopted a more businesslike method, but some suggestions still might not be inappropriate. The baptism of a child gives no clue to its age, neither the baptism of an adult. If the date of birth of every person baptized were given, and with the name of the person who marries a church member was given the place of his

and her residence and the church member's name in italics, the records would be much more valuable to all interested in making investigations. When is a better time than the beginning of a new century to commence a much needed reform in preparing and keeping the records of the Congregational churches?

L. A. B.

ANOTHER SHRINE OF HEALING

The Yankee Deacon's account of his visit to Ste. Anne de Beaupre in a recent *Congregationalist* recalls to my mind a traveler's description of the healing of pilgrims in a church in Bahia, a city on the coast of Brazil. A number of years ago a wealthy citizen is said to have had a disease in one of his legs pronounced incurable by physicians. He was advised to pray to "Senor Jesus do Bom Fin" for relief. Priests were called in, prayers were offered and masses sung, and soon the leg began to recover. In a few weeks it was entirely well. Thanksgivings were offered for his recovery and more masses sung in the church. Other sick persons present found themselves cured, and now the Church of "Jesus do Bom Fin" is resorted to by a multitude of devotees who believe in its healing virtues. A great array of discarded crutches and other memorials of suffering has accumulated, and these inspire new faith. The traveler was thoroughly convinced of the genuineness of the cures, and suggested that if

any one doubted he might write to the American consul at Bahia for confirmation of the story. Here are no relics of saints from which healing virtue may be drawn, as in Ste. Anne de Beaupre, and yet the power to heal, which is not less wonderful, seems to reside in a particular place, as much as in the church at Lourdes, or at the repository of the Holy Coat at Treves. Who can tell what is the power which has made so many sick persons well?

H. G. S.

Sunset

Where ships of purple gently toss
On seas of daffodil,
Fantastic sailors mingle,
And then—the wharf is still.

—Emily Dickinson.

I see a universe, I suppose, eternally different from yours—a solemn, a terrible, but a very joyous and noble universe, where suffering is not at least wantonly inflicted, though it falls with dispassionate partiality, but where it may be and generally is nobly borne; where above all (this I believe—probably you don't—I think he may, with cancer) any brave man may make out a life which shall be happy for himself, and, by so being, beneficent to those about him. And if he fails, why should I hear him weeping? I mean, if I fail, why should I weep? why should you hear me?—Robert Louis Stevenson.

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The Business Outlook

The general trade situation still presents some irregular features, although it can be said that the favorable influences rather outweigh the unfavorable ones. The season is not yet sufficiently advanced to bring in the full quota of fall orders. In the iron trade it is felt that the corner has been turned and that from now on a steady improvement will take place. Already there is a better jobbing demand at the leading Western markets, and the prices for iron and steel products are also steadier. The general price situation presents a greater degree of steadiness than it has for some time, the few declines noted being due largely to improved crop conditions, particularly in corn and cotton. The reports which have portrayed the corn crop as heavily damaged by the hot winds must have been exaggerated, as the returns from Nebraska, Kansas and Missouri are, on the whole, quite encouraging as regards the improvement of the crops. In the Southern Atlantic States the arrival of needed rains has improved the outlook for the cotton crop.

Wheat has shown an advancing tendency, due to the best export business that has occurred for many weeks. In Eastern centers some improvement in the dry goods jobbing trade is reported. In the textile trades quietness still rules in cotton goods and the spring season demand for men's wear and men's wear woollens drags perceptibly. Raw wool is quiet and manufacturers are buying only to fill the orders which have actually been booked. A feature of the entire situation may be said to be a more optimistic feeling in Western centers. More is doing there in shoe leather, and hides are firm. There is also a better inquiry for hardware, although it is claimed in most instances at the expense of prices.

Bank clearings for last week aggregated \$1,265,843,493, a fraction of 1 per cent. gain over the previous week and a decrease of 17.6 per cent. from the corresponding week a year ago. Gross railway earnings of sixty roads for the second week of August aggregated \$8,997,777, a gain of 8.6 per cent. over the corresponding period a year ago.

As regards the speculative markets in Wall and State Streets there is nothing new that can be said. Extreme dullness still rules in all departments. In fact, the daily transactions on the New York Stock Exchange are the smallest for years, and what business there is is confined solely to professionals and room-traders. The public is entirely out of the market as a factor and there is no immediate prospect of a change in the present speculative conditions, although the elections in Vermont and Maine on Sept. 4 and 10, respectively, are expected to put more of a snap into speculation.

The Lack of the Latin Peoples

The Boston Herald, during the stay of the Cuban teachers in Cambridge, published the translation of a story by an eminent Spanish author. He, in acknowledging the courtesy, wrote the following remarkable words to the Herald:

I do not believe in the antipathy of races. There is no other antipathy in the world than that between good men and bad men, between civilized men and savages. The cultivated Spaniards with whom I have talked tell me that, if there should exist a hegemony upon our planet, the predominance belongs to the Anglo-Saxons, because they are the most civilized. Personal security, the free expression of thought, the free exercise of our faculties—that is what man wants, and nothing more. These aspirations are fully realized in England and the United States alone. May the Cuban teachers acquire in your country the profound respect for the human personality that is lacking in us Latins!

Meetings and Events to Come

Additions or changes should be sent promptly.

National Prison Association, Cleveland, O., Sept. 22-26
A. B. C. F. M., St. Louis, Oct. 10-13
A. M. A., Springfield, Mass., Oct. 23-25
W. H. M. A., Boston, Oct. 31
W. B. M., Boston, Nov. 7, 8

STATE ASSOCIATIONS AND CONFERENCES

New Hampshire, Concord, Sept. 18-20
Maine, Augusta, Sept. 25-27
Connecticut, Meriden, Nov. 20, 21

STATE S. S. ASSOCIATIONS

Massachusetts, Pittsfield, Oct. 2-4
Maine, Dexter, Oct. 16, 17
New Hampshire, Nov. 14, 15

STATE Y. M. C. A. CONVENTIONS

Massachusetts, Fall River, Oct. 25, 26

STATE C. E. MEETINGS

Maine, Eastport, Sept. 4-6
Iowa, Ottumwa, Sept. 25-27
New Hampshire, Laconia, Sept. 25-27
Colorado, Denver, Oct. 4-7
Illinois, Olney, Oct. 4-7
Nebraska, Lincoln, Oct. 4-7
Wisconsin, Racine, Oct. 4-7
Connecticut, Meriden, Oct. 5-7
Missouri, St. Joseph, Oct. 5-7
New Jersey, Jersey City, Oct. 11, 12
New York, Binghamton, Oct. 15-17
Massachusetts, New Bedford, Oct. 16, 17
Minnesota, Albert Lea, Oct. 18-21
Vermont, Burlington, Dec. 31, Jan. 1, 2

THE TWELFTH YEAR OF THE GORDON MISSIONARY TRAINING SCHOOL will open at the Clarendon Street Baptist Church on Wednesday, Oct. 10, 1900. Students desiring admission will meet the examining committee at 10 A. M. in the vestry, entrance at the Montgomery St. door. The courses of instruction will be along the same lines as heretofore. To those who have made inquiries concerning the school, and to all who apply, a prospectus, giving fuller particulars, will be sent. Rev. A. T. Pierson, Brooklyn, N. Y., president; Rev. John A. McElwain, 194 Huntington Ave., Boston, superintendent; Mrs. A. J. Gordon, 182 W. Brookline St., Boston, secretary and treasurer.

Marriages

HERMAN-BARNARD—In Richmond Mills, N. Y., Aug. 15. Rev. Frederick W. Herman of Ontario, N. Y., and Fannie Elizabeth Barnard of Richmond Mills.

HOWARD-KENNEDY—In Wilbraham, Mass., Aug. 22, at the parsonage, by Rev. M. S. Howard, father of the groom, Edwin Carleton Howard and Mary Ellen Kennedy of Woburn.

Deaths

BONNEY-RAMBAULT—In Hamilton, N. Y., Mrs. Mary L. Bonney-Rambaut, aged 94 yrs. She was for 33 years at the head of the Chestnut Street Female Seminary, Philadelphia, later known as the Ogontz School. She was also interested in the North American Indians.

PRESBRY—In Saratoga, N. Y., Otis F. Presbrey, M. D., aged 80 yrs. He was president of the company which first constructed a bridge across the Niagara River, was supervisor of internal revenue under President Grant's

administration, and was a member of the First Church in Washington for many years.

MRS. EUNICE F. RICHARDSON

Died at the residence of her daughter, Mrs. William R. Peabody, in Gilead, Me., Aug. 4. Eunice Farley, eldest child of Rev. David and Prudence Brown Thurston, was born in Winthrop, Me., Nov. 19, 1812. She married, Sept. 3, 1832, Rev. Henry Richardson, who was a graduate of Bangor Theological Seminary and was preaching at that time in Sidney, Me. He removed to Brownville shortly afterward, but in 1838 became the pastor of the churches in Gilead, Me., and Shelburne, N. H., where he remained until 1849. In 1850 he was called to Goshen, N. H., where he remained until 1861, when he returned to Gilead, Me. Failing health soon compelled him to abandon the ministry and for more than thirteen years he was unable to walk a step without assistance.

Mrs. Richardson was called from the very beginning of her married life, and while still young and inexperienced, to face the perplexities and responsibilities which surround the wife of a minister, as well as the lack of material support which made the life of a country minister a perpetual struggle for a bare subsistence. But though of a naturally delicate constitution amid all privation and even hardship she preserved a cheerfulness and hopefulness of disposition which sustained and encouraged her husband in his hours of despondency and made her home a delight to her children and friends.

She was active in the social and religious life of the various places in which she lived and possessed in a large measure that tact and broad sympathy so essential to the wife of a minister. During her husband's long and painful illness she nursed him with the tenderest care and for the last three years of his life was seldom absent from his bedside. She was one of those rare beings who seem never to grow old and although she survived her husband more than eighteen years the privations and cares of her earlier life had not narrowed her interest in the young life about her nor in the wide field of moral and religious work in the world at large. Neither had it changed that serenity and sweetness of disposition which endeared her to all with whom she came in contact and to her latest years surrounded her with loving friends.

Disfigured Skin

wasted muscles and decaying bones.

What havoc!

Scrofula, let alone, is capable of all that, and more.

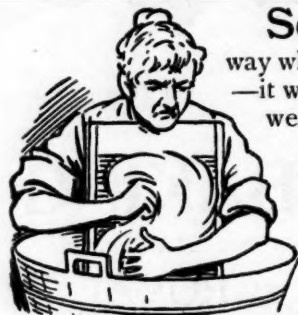
It is commonly marked by bunches in the neck, inflammations in the eyes, dyspepsia, catarrh, and general debility.

It is always radically and permanently cured by

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Which expels all humors, cures all eruptions, and builds up the whole system, whether young or old.

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.



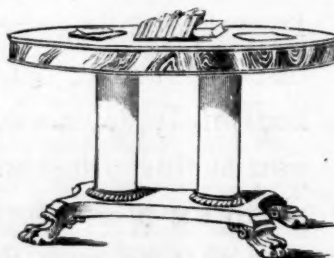
needed—saves rubbing—saves wear.

Soap's a back breaker; temper wrecker

Something must give

way when you grind clothes on a washboard—it won't be the board. Friction is simply wear. No matter how much you soak them, if there's wear enough to get the dirt out there's wear enough to hurt. You want something better than a lubricant. You want Pearl-line—an automatic cleanser—starts the dirt all by itself—leaves nothing to be done but rinsing—no board

WESTWARD, HO!



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We build this Library Table in both oak and mahogany, for it is sure to be in demand.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

68. ARITHMETICAL

I stood between my brothers twain;
My brothers twin, you well might guess,
The likeness is so very plain,
And both look cross, I must confess.

Each one of them is good as ten,
But I am thin and small;
And if I stand between them, then
Their power will somewhat fall.

Nineteen we represent, we three,
When ranged in such condition;
But twenty-one you all may see,
If I take right position.

So many another to his sphere
Contributes naught of worth or grace,
Whose value plainly would appear,
Could he but reach his proper place.

M. C. S.

69. THE CAMPAIGN

(Anagrams on the names of parties and candidates.)

The campaign opens with an unusual diversity of opinions and parties, (1) SO IT IS FUN to watch the game. Some are doing business at the old stand, others are forced (2) to RUB elbows IN a new PLACE with their old political enemies, hoping that they will in (3) TIME ACCORD with each other; at least in the case of those whose political (4) SINS DON'T LEAVE A mark too dark to be overlooked.

I went to one convention and (5) DROVE TO HOTEL SOREE, where the leaders were stopping. I asked everybody's opinion as to the outcome next fall. To the first man I said, "Will (6) W. M. LIKELY CLAIM IN the fall the highest seat in the government?" He replied, "Yes, unless we chance (7) TO SLIP UP on our present calculations." But the next man said he believed W. B. would get there, adding, "That (8) TRIP IN OHIO B. took made a great impression. Then if election day is (9) RAINY B. WILL JAM in all his votes, while the other side stay at home to keep their feet dry." So it goes; and who can foretell? But I seemed to hear the Bird of Freedom above all the din, screaming, "Whatever in the way of party feeling it (10) COST, I SAIL on to victory!"

DOROTHEA.

70. RIDDLE

My cheek is downy, like the rose in tint,
My breath is sweeter than the breath of mint;
My childhood was a blossom, gone before,
My heart is hard, and bitter at the core.

JOE AMORY.

71. NUMERICAL

A shirk of a laborer was carrying his 50-24-17 at a provokingly slow 3-19-9-10 back and forth from 22-40-33-38-41-52 to 23-31-28-15-1 top. His joints seemed to grind, as for lack of 47-36-26, and his voice grated harshly as he grumbled, "Why was I 27-48-42-45 to work like the 25-2 all my days, just to 12-11-18 out the lowest 5-16-20-7 of wages, while that 35-20-51-8 sitting in the 14-6-43-4 tree yonder never needs to 37-44-30-49 a load?"

That laborer illustrates the 39-13-34-21-32-46 of our proverb, which is a familiar one of 52 letters from Poor Richard.

J. H. D.

72. ANAGRAM

O'er Tart

Gabe Gibson glares at Peter Pascal,
When met where pathway was not wide:
"I never turn out for a rascal!"
"I do!" says Pete, and steps aside.

DELIAN.

73. CHARADE

AN AUTHOR'S EPITAPH

He wrote for his ONE, and begged his ALL for bread;

TWO gave him a stone—when he was dead.

CEPHAS.

ANSWERS

64. M (em), U (ewe), Q (queue), Es (ease), G (gee), D (Dee), C (sea), K (cay), I (eye), J (jay), B (bee), T (tea), P (pea), O, R (are), A (aye), Ys (wise), L (ell).

65. The letter Y.

66. H aswel L

A lbitt E

W alewsk I

T itla N

H ypatl A

O ftenbac H

R einhar T

N erud A

E gglesto N

67. Tubed, debut.

UNTANGLING

The best list of cities and towns in answer to 63 comes from Alice Dana Adams, 93 Hancock Street, Auburndale, Mass., to whom the prize is awarded. She gives 42 allowable names, including one—Ellore—that was overlooked by the author of the tangle, and not including three that are given in Johnson's Encyclopedia.

Other answers to 63 are: Miss A. Kimball, Providence, R. I., 39 allowable names; Ed. G. Smith, Topeka, Kan., 37; Muriel E. Fenn, Sedgwick, Kan., 36; Marguerite Lovewell, East Otisfield, Me., 31; Mary I. Fuller Jamaica Plain, Mass., 31; Emma S. Lane, North Brookfield, Mass., 31; Miss M. E. Myers, Portsmouth, N. H.; Emily S. Wood, Sycamore, Ill.; Philip Beebe, Columbus, O.; Helen M. Farwell, Wellesley Hills, Mass.; Jean Dickson Smith, Java, N. Y.

"Pulpit" (Neh. 8: 4) and "vestry" (2 Kings 10: 22) are given as the answer to 62 by E. N. Horton, Wellesley, Mass., and Emily S. Wood, Sycamore, Ill. The latter states that a large company to whom she submitted the enigma agreed with her. E. A. Wallace suggests "Pulpit" and "goblet."

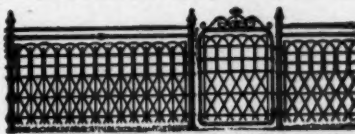
Many poplars and elm trees were waving over our heads, and not far off the running of the sacred water from the cave of the nymphs warbled to us; in the shimmering branches the sun-burnt grasshoppers were busy with their talk, and from afar the little owl cried softly out of the tangled thorns of the blackberry; the larks were singing, and the hedge birds, and the turtle-dove moaned; the bees flew round and round the fountains, murmuring softly; the scent of late summer was everywhere.—*Theocritus, translated by Walter Pater.*

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